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Eban asks Tunisian president to implement his proposal for Middle East negotiations

JERUSALEM (JTA)–
Foreign Minister Abba Eban called on President Habib Bourguiba of Tunisia to make contact with Israel to arrange the time and place for negotiations for a Middle East peace settlement--as Bourguiba has suggested several times in public recently.

Eban, addressing the conference of the International Association of Women Journalists and Writers, spoke in reply to Bourguiba's remarks at the International Labor Organization meeting in Geneva. The Tunisian president called for "a Middle East peace comparable to the one achieved between the two Germanys, the two Koreas, the two Vietnams and the one being achieved between the Soviet Union and the U.S." Eban said, "We too are convinced that the Middle East has much to gain and learn from the attitudes, principles and methods which have enabled many governments to overcome deep reservations."

He said that "if the Tunisian leader is ready for a dialogue with Israel, it would be fruitful if a Tunisian representative would make contact with an Israeli representative in any capital or international agency in which we are both represented to discuss the timing, location and level of the suggested encounter." Eban continued, "I make this suggestion in the sincere hope that it may help to solve problems of contact which are not solved by parallel public statements in different forums."

Bourguiba's proposal for Arab-Israel contacts with himself serving as initiator and go-between first appeared in interviews the Tunisian president gave to two Italian newspapers. It was since reported that he succeeded in gaining support for his plan from most of the Arab states and the Palestinian guerrilla leadership. Premier Golda Meir said on June 20 that Israel had heard nothing concrete from Bourguiba but if and when it did she would be willing to meet with him. Israeli sources acknowledged privately that Israel tried recently through Italy to establish the seriousness and sincerity of Bourguiba's offer but that no response was forthcoming. Bourguiba said in Geneva on June 19 that "any Middle East settlement which does not include the Palestinians is doomed to failure." He added that "many Israelis are beginning to see the necessity of this, no doubt because Jews who have known persecution can all the more easily understand Palestinian suffering."

Meanwhile, **The London Times** reported on June 19 that Bourguiba had succeeded in winning the tacit approval of most Arab states and of the Palestinian guerrilla leadership for his plan to initiate Middle East peace talks with Israel. The Tunisian leader also sounded out American reaction to the plan before he made it public in interviews with two Italian newspapers last month, the report said. **The Times**, quoting well-placed Tunisian sources, said Bourguiba has made his peace initiative the spearhead of his foreign policy. It added that secret contacts with the Israelis are expected to be held in Geneva.

According to **The Times**, Egyptian approval was won. Later Tunisian Foreign Minister Muhammad Masmoudi discussed the broad outlines of the plan with El Fatah leader Yassir Arafat during a visit to Beirut last month. While the Palestinian guerrilla movement brushed off the idea, its leadership is understood to have shown intense interest in it after prodding by King Faisal, of Saudi Arabia, who supports the Bourguiba move. One stumbling block to the initiative is the adamant attitude of Libya against any peace moves with Israel. Another is that Israel is not likely to accept Tunis as a mediating country because it is an Arab state committed to the Arab cause. Bourguiba, who has many Jewish friends, hopes this attitude can be overcome.

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The Canadian Jewish news

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Opposition to mixed marriages strengthened by Reform movement

ATLANTA–
The Reform movement has strengthened its stand in opposition to mixed marriage.

A resolution passed 321 to 196 at the annual meeting last week of the Central Conference of American Rabbis declared "its opposition to participation by its members in any ceremony which solemnizes a mixed marriage." A mixed marriage is defined as one in which the non-Jewish partner does not convert.

Rabbi W. Gunther Plaut of Holy Blossom Temple told **The Canadian Jewish News** "the vote strengthens the traditional attitude of Judaism against the desirability of mixed marriage. The resolution hasn't altered the position of the Reform movement which has always stood against mixed marriage on principle -- although some rabbis have officiated at them."

Rabbi Plaut was interviewed in Toronto after his return from the Atlanta convention.

He said the resolution "makes our stand stronger." A position taken by the group in 1909, reaffirmed in 1947, said "mixed marriage is contrary to the Jewish tradition and should be discouraged."

"The Reform movement stands for Jewish marriage as the pillar for Jewish survival," said Rabbi Plaut. "In my opinion, a rabbi is empowered to officiate only at Jewish weddings and the formula is according to the laws of Moses and Israel. It doesn't mean we won't help people who are in love across religious borders. We don't turn anybody away even though we can't officiate.

A dissenting group at the Atlanta convention forced through the adoption of an amendment that called on the rabbinic body to recognize that "historically its members have held and continued to hold divergent interpretations of Jewish tradition."

Rabbi Abraham Feinberg, ex-Holy Blossom rabbi while on a visit to Toronto, said the rabbinate in this city "is practically an unbroken front against any kind of compromise" regarding mixed marriage.

In my humble consideration of this problem I cannot come to any other conclusion than unwillingness to compromise by a jot or tittle is unrealistic," said Feinberg, who is rabbi-in-residence of Glide United Methodist Memorial, a non-denominational church in Berkely, California.

The rabbinate must compromise a little in order to avoid alienating a mixed couple, he continued. The 'either or' attitude regarding conversion held by most rabbis is "unrealistic" in today's society.

Israel toasted with champagne

By DOROTHY LIPOVENKO
CJN Staff Reporter
TORONTO–
Undaunted by the early morning hour, 90 patrons of Metro Caravan's Jerusalem Pavilion toasted the state of Israel and the pavilion last Sunday at a champagne breakfast in the Bloor Street 'Y.'

"Let's hope," said Israeli Consul General Shmuel Ovnat, "next year at the Jerusalem Pavilion we can raise a glass to peace that prevails in Jerusalem and all of the Middle East."

Leon Kossar, Caravan committee president, cited the pavilion's contribution to Caravan in helping it in its aim to "build bridges and bring goodwill and harmony in a city of goodwill and harmony."

Prior to the breakfast, patrons toured the 'shuk' or marketplace, the theme of the pavilion, doing a little shopping in booths displaying Israeli - made wares. Eight shops along each side of the 'Y' auditorium, rented by various community organizations, comprise a shopping mall. Pioneer Women, wanting to get away from the array of posters that wallpapered many of the booths, featured impressive wax figures of a Jerusalem Chassid and his young son. Plaques honoring various project participants were presented, with trees being planted in Israel in their names. Among the recipients were pavilion architect Harry Burstein and 'Y' Executive Director Dave Andrews.

Ovnat put it best: "Without difficulty, I can adapt myself back the 6,000 miles to Israel. I can close my eyes and hear the sounds and noises. Only one thing is missing--the flies."

If opening night is any indication, the pavilion is an overnight hit. Over 2,300 people jammed the auditorium Saturday evening.

Newly-graduated naval officers throw their hats to the sky after the end of an official ceremony in which ranks were presented to cadets. The naval course takes two years. Chief of Staff Gen. David Elazar presented ranks. (IPPA Photo)

Russia is reported opposed to easing emigration rule for U.S. trade concessions

WASHINGTON (JTA)–
Soviet leaders and top aides have publicly taken a firm line against softening Soviet emigration policy in return for most favored nation treatment in trade with the United States. Communist Party Secretary Leonid I. Brezhnev personally gave this indication last week when questioned by a Jewish Telegraphic Agency correspondent at the White House dinner.

The Soviet leader, who was chatting briefly with reporters, replied when questioned about the Mills-Vanik bill "hardly any compromise is necessary. All that is necessary is a plain decision. This (most favored nation treatment) is an idea in the interest of both." (U.S. and the Soviet Union). At that point aides urged Brezhnev away before the JTA could followup with further questions.

Earlier in the day, Leonid Zamyatin, a spokesman for the Brezhnev party, declared "trade cannot be conducted on a basis of discrimination." Other Soviet officials questioned by the JTA at the White House dinner responded with similar statements.

Alexander Yefstafyev, the Soviet embassy press counsellor, vehemently denounced Soviet Jewish efforts to emigrate. "We regard those who want to leave our country as traitors," he said. He called Prof. Benjamin Levich, a Soviet scientist who has applied for permission to emigrate, a "louse" for "spreading lies about us."

Among those who attended the White House dinner were two prominent members of the American Jewish community, Jacob Stein and Max Fisher. They both met briefly with Brezhnev and later indicated optimism that the Nixon - Brezhnev summit conference may ultimately yield results beneficial to Soviet Jewry.

Meanwhile the president of the Union of Orthodox Jewish Congregations of America expressed his "dismay" that Jewish leaders attended the White House state dinner for Soviet Communist Party Secretary Leonid I. Brezhnev. In a letter to Jacob Stein, chairman of the Conference of Presidents of Major American Jewish Organizations who attended the dinner, OU President Harold M. Jacobs said, "Jewish participation in welcoming a man who personifies antagonism and animosity to Jewry today is an incalculable indignity."

Brezhnev's presentation of the Soviet emigration issue to the 21 senators and two representatives earlier in the week is more important for what it concealed than for what it actually revealed. The lawmakers said the Communist Party secretary dealt with the subject seriously and candidly, but they reserved judgment on the statistics he offered on Jewish emigration from the USSR, the number of exit visas requested and the number granted.

As Senator Hubert H. Humphrey (D. Minn.) put it after emerging from Blair House, "both the figures and interpretation are theirs." Senator J. William Fulbright (D. Ark.) who is chairman of the Senate Foreign Relations Committee and an ardent advocate of an end to the Cold War, was skeptical. Asked by a reporter if he believed Brezhnev's figures, Fulbright replied, "How can I judge? It is difficult for me to believe even our own budget."

Fulbright said, however, that the U.S.-Soviet trade bill should not be held up for every individual report of harsh treatment for a Soviet Jew. The figures Brezhnev gave the American lawmakers are open to question--even such basic figures as the total Jewish population of the USSR which the Soviet leader put at 2,151,000. American specialists on the Soviet Union said the figure was about one-third short of the total of more than 3 million Jews in Russia.

Brezhnev told the senators on June 19 that 61,000 Jews had applied for exit visas, apparently since 1970 and that of these 60,200 had been granted.

The latter figure tallies with the number of emigrants who have arrived in Israel. But the Soviet figure for applications is less than two-fifths of the number of affidavits Soviet Jews have requested from the Israeli government for immigration purposes. Since the Six Day War more than 160,000 Jews have requested affidavits.

May transform hospital into rehabilitation centre

By HOWARD ENGLISH
TORONTO–
A plan to transform the present New Mount Sinai Hospital on University Ave. into Ontario's largest rehabilitation centre is under review by the provincial health ministry.

The University Teaching Hospitals Association has recommended that existing Mount Sinai facilities be devoted solely to patients requiring rehabilitation once the hospital is completely transferred to a new building, early next year.

Some examples of physical disorders for which a rehabilitation centre could provide continuous treatment are diabetes with its complications, and various kinds of blindness.

The association's report, sent to provincial Health Minister Dr. Richard Potter on May 23, 1973, observed that "a need exists in Toronto for a major regional rehabilitation centre of the highest standard of excellence." Dr. Potter himself admitted during an interview that "rehabilitation is one area we haven't paid much attention to." A separate supporting letter from Dr. John Crawford, chairman of the University of Toronto's rehabilitation medicine department, stressed the inability of general hospitals to cope with long term rehabilitation activities.

"Short stay rehabilitation can be handled in the general hospital rehabilitation beds but longer stay is not practical in the acute general hospital, and we must find facilities to provide this necessary care."

In addition to medical treatment, Dr. Crawford considers other functions essential.

"This institution must also be an education centre for medical and para medical students both in the undergraduate and graduate level. The feasibility of placing the department of rehabilitation medicine of the university in this institution must be considered."

Mount Sinai Hospital administrator Gerald Turner is impressed with the association's suggestion.

"There is no question in my mind, with a province of this size, this would be a much needed facility," he said.

Association studies indicated renovation to doors, stairs, railings, and washrooms within the present Mount Sinai building would be necessary, but less expensive than constructing an entirely new hospital.

More Phantom sales are expected

WASHINGTON (JCNS)–
The United States has agreed to sell Israel about 80 more Phantom and Skyhawk fighter-bombers over the next four years, informed Congressional sources said last week.

The agreement implements a general understanding reached when the Israeli Prime Minister Golda Meir, met President Nixon here on March 1, the sources said. The United States disclosed three weeks ago that she was discussing selling Phantoms to Arab states--Saudi Arabia and Kuwait for the first time.

The new agreement with Israel would provide long-range assurances that the Jewish state would have access to American aircraft supplies for the next several years, the courses added. The timetable involves selling Israel a total of 48 Phantoms at the rate of one month for the next four years, in addition to the 120 she has bought under the previous agreement.

According to the same Congressional sources, the new agreement also calls for selling about three dozen Skyhawks, primarily a ground support aircraft, to Israel. Under current contracts, Israel is due to buy 200 of the aircraft.

Formidable task faces study group in defining education's basic needs

Mrs. Patricia Rucker, this newspaper's special writer on Jewish education issues, spent several months researching material for this important series of articles, the last of which appears below. The course of Jewish education in Toronto is expected to undergo significant changes, as a result of the findings of the Toronto Study Group on Jewish Education.

By PATRICIA RUCKER
(Last of a series)
TORONTO–
Can Jewish education save Judaism? How? And what kind of Judaism is worth saving?

The assumption that Judaism will survive in the Diaspora through Jewish education is so common in North America that it has become an axiom. But as soon as you try to define terms such as "Judaism" and even "Jewish education," you realize that the axiom can be questioned. How do you preserve something you can't define through means you can't agree on?

Toronto's Study Committee on Jewish Education has remained faithful to its original decision not to question the ideologies of individual schools. But its members have inevitably been drawn into a discussion of religious and educational philosophies, if only because they must acknowledge how many there are within the Toronto community.

Victor Sefton, chairman of the committee's task force on the day high schools, believes one function of the committee is to serve as a forum for discussion. "Jewish parents generally, when it comes to education, are very strong individualists," he explains. "One hundred parents will give 80 different answers to the question 'What is the best possible education?' "

He sees a real possibility of rifts between those who are not religious, those who are middle of the road, and those who are very religious. At study committee meetings, groups that are ideological opposites find themselves at least listening, if not talking, to each other.

But valuable as this kind of discussion may be, the ultimate purpose of the committee is not simply to provide space for dialogue. It must eventually make recommendations, and in order to do so it must make some value judgments on the quality and effectiveness of various types of Jewish education.

In doing so, it is bound to touch on the sensitivities of many people. Take the case of the day high schools. There are more children enrolled in non-subsidized schools than in the subsidized Community Hebrew Academy. Many of the parents whose children attend non-subsidized schools are reluctant to send them to CHAT for ideological reasons, while at the same time some parents of CHAT students do not want the school's philosophy altered to accommodate either more or less religious students. To further complicate the situation, there is a strong belief among many other parents and community leaders that a Community Hebrew Academy should be just that, an academy for the entire community.

Yet this is a relatively simple case. The basic commitment to the Jewish community is usually so strong in parents who send their children to a day school, and the atmosphere of all day schools is so intensively Jewish, that very few people claim day schools are an ineffective form of Jewish education.

Thus, any recommendations regarding financial support depend more on the community's ability to support more than one school than on the schools' ability to produce committed Jews.

Evening schools present a much more difficult problem. The community is deeply divided over their value in providing a sense of Jewish identity.

Cont'd on Page 12

From left, Dina Frisch, Marci Rubinoff, Phyllis Rubinstein and Sandra Isaac work on an arts and crafts project at Adath Israel Congregation School in Toronto. The Study Committee on Jewish Education continues to hold hearings. (Hoz Photo)

WORLD NEWS

ADL urges full look at Watergate

NEW YORK, N.Y.–

The national civil rights committee of the Anti-Defamation League of B'nai B'rith has urged Congress to fully investigate "any and all violations of civil rights and civil liberties" in the Watergate scandal with a view toward enacting legislation which will guard against future abuses of the American constitutional structure.

The league's civil rights committee, in a statement adopted at its meeting in Chicago, asserted that only "a complete airing of this incomparable scandal and the massive abuse of power from which it arose can renew faith in the American system both here and abroad and restore the government's ability to govern."

The ADL statement, made public today by Lawrence Peirez, chairman of the committee, declared "the right to vote in open, free and democratic elections is basic to our constitutional system... any improper interference with this elective process is destructive of the principles and values upon which our government was founded."

Calling the Watergate events "politically motivated," the league statement said they "transgressed against the rights and liberties of our people... undermined faith in American democracy and its political process... seriously damaged the federal government's ability to function in matters vital to the interests of the nation and... cast doubt upon the ability of this country to operate within the framework and limits of its Constitution and laws." The Watergate sabotage and espionage constitute "improper interference" with the elective process and are "destructive of the principles and values upon which our government was founded," the statement said.

Police Minister Shlomo Hillel addresses a rally in Tel Aviv in the shadow of a hanging rope before hundreds of demonstrators protesting the oppression of the Jewish communities in Syria and Iraq. (Israel Press & Photo Agency)

Dayan to stay with Labor if security policy unchanged

JERUSALEM (JCNS)–

The defence minister, Moshe Dayan, has indicated he has no intention of abandoning the Israel Labor Party and running as an independent at the forthcoming general elections, providing there is no contravention of his stand on security needs and policy in the occupied territories. On these points he has declared: "I will not budge."

Moshe Dayan

Addressing a meeting of Labor Party functionaries in Tel Aviv and the Central Histradrut, Dayan emphasized he would search for the broadest and most acceptable program for the party at the polls. He said he was personally against splitting the party but needed assurances that he would "not be a partner to decisions which are against my principles" in policies implemented by the next government.

(Prime Minister Golda Meir has announced she will continue to lead the Labor Party into the autumn general election, setting at rest speculation she would retire from public life.)

The defence minister, whose future within the Labor Party ranks, either before or after the autumn elections promises to be the most interesting facet in the coming months' campaigning, expressed the convictions, which in principle at any rate, are at odds with the ideas of several key ministers, including the deputy prime minister, Yigal Allon; the finance minister, Pinhas Sapir and the foreign minister, Abba Eban.

"The Arabs don't want a definite and genuine peace with Israel," Dayan said. He thought there had been of late a decisive hardening in the Arab world towards the very fact of Israel's existence. The Middle East had entered a new phase marked by political efforts by the Arab states aimed at extracting concessions from Israel while exploiting the energy crisis and their oil wealth to exert pressure on the U.S. and Western Europe.

Although Israel was surely willing to negotiate new lines in Sinai and on the Golan Heights for an acceptable peace agreement, she could not return to the old armistice lines because "that would mean starting war anew with greater advantages for the Arabs," said Dayan.

Israel's retention of Sharm el Sheikh (the southern tip of the Sinai peninsula), and the Golan Heights for protecting settlements in the Hula region from bombardment was essential. But Dayan warned Israelis against harboring any illusions. "Whoever believes Israel can attain peace while continuing to remain at Sharm or on the Golan Heights is either being foolish or hypocritical."

Dayan said he was unable to compromise on the West Bank as "Judea and Samaria are part of our national patrimony.

"I can never willingly forgo the right to be there."

The West Bank's political future would be finally settled in negotiations with the Arabs but, for the present, he found it "intolerable that Jews cannot settle on free land there." But, the defence minister was against unplanned settlement in heavily populated Arab areas.

He did not believe the Palestinians wanted their own state on the West Bank. "Anyway, I regard as their true spokesman not the people living quietly on the West Bank but the terrorists."

Moderator refuses to lay guidelines on church's anti-Jewish vote

JOHANNESBURG (JCNS)–

Dr. J.D. Vorster, the moderator of the general synod of the Nederduitse Gereformeerde Kerk, the major section of the Dutch Reformed Church, has refused to lay down guidelines concerning the anti-Jewish vote of the Odendaalsrust church council in the Orange Free State.

Dr. Vorster, the brother of B.J. Vorster, the South African prime minister, was asked last week to declare the church's attitude by Gert Hanekom, a church elder in Dundee, Natal, who is also the Nationalist Party leader in the Natal Provincial Council.

Hanekom said the Odendaalsrust church council's objection to the election of Odel Cohen, a Jew, as mayor of the town last month was "blatant anti-Semitism and I cannot condemn it strongly enough."

Dr. Vorster, he said, should issue a statement because the people of South Africa were entitled to know where the church stood.

Nearly half of South Africa's white population were members of the Nederduitse Gereformeerde Kerk and "it is a basic principle of our constitution that there is a division between church and state.

"If we grant a Jew citizenship, why should we put a ceiling on his public aspirations?"

Hanekom then apologized to Cohen "on behalf of all true South Africans."

Undeterred, the Odendaalsrust church council has now decided that non-Christians should not be members of school committees. It organized sufficient opposition to oust Mrs. Yochie Silove, a Jew, from the committee of the local school, on which she had served for nine years.

But a group of electors opposed to the church council's policies succeeded in defeating all other candidates supported by the council, including Kobus Verster who initiated the original anti-Cohen motion in the church council.

Arrest Arabs

MEXICO CITY (JCNS)–

Synagogue managements and leaders of Jewish institutions here adopted measures to safeguard the buildings after police reported the arrival of two Jordanians from Brazil carrying false passports.

The two men who disappeared were later reported to have been arrested near the Mexican border with the United States and to have been returned to Rio de Janeiro by air.

Selective price freeze cools heat on Israel's economy

IERUSALEM (JTA)–

The government announced a three month selective price freeze, effective immediately, and other measures designed to curb inflation and cool off an overheated market, mainly in the building industry.

The cabinet also announced a crackdown on price offenders. But it delayed a decision to raise interest rates until the return of Finance Minister Pinhas Sapir who is presently visiting the United States.

The cabinet's action put an official stamp on what the press and public knew a week ago would be the first price freeze instituted by an Israeli government in an election year. It will be in effect until September 30, less than a month before election day.

Reports last week said a 60-day freeze was being contemplated. The extended period was apparently ordered by Sapir who said in a telephone interview with the newspaper Yediot Achronot that the freeze would last three months.

During that period a total freeze will be applied to 14 basic commodities which are normally subsidized by the government to keep their prices stable. The government will absorb price increases on any of these items due to increases on the world market–a subsidy that it is estimated will cost the government IL 20 million a month.

A total freeze will also be applied to bus and train tickets, electricity and telephone rates and on services such as hotel rooms, restaurants, laundries and hairdressers.

Manufacturers will be required to absorb price rises in imported raw materials which increase the cost of their finished product by up to two per cent. Beyond two per cent they may apply to the government to raise their prices.

The manufacturers must also absorb the ten per cent cost - of - living allowances that the government has decided to pay workers in July and which, it is estimated, will add 1 1/2 per cent to the cost of finished products. Manufacturers therefore will have to absorb at least a 3 1/2 per cent increase in their costs before they can ask the government for relief.

The freeze will not be applied to fruits and vegetables which fluctuate in price according to season.

Other measures include the appointment of a ministerial committee to check on all public building programs with a view to cancelling or postponing projects that are inflationary. Limits, yet to be formulated, will be applied to the construction of luxury flats while higher priority is given to low cost home building.

New regulations will be promulgated empowering magistrate courts in each town to rule on price offenders. The intention is to speed up the judicial process and to make the laws more effective.

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Injunction sought against Oxford for 'defamatory' definition of 'Jew'

LONDON (JCNS)–

Despite a declaration in Oxford that the Oxford English Dictionary definitions of the word "Jew" must "be regarded as 'current' and therefore recordable," the final form they will take in any new edition will not be known until after a High Court hearing on July 5.

On that day Marcus Shloimovitz, of Manchester, is seeking an injunction restraining the Clarendon Press, publishers of the OED, from printing "derogatory, defamatory, wholly deplorable and unwarranted" definitions of the word "Jew" in future editions.

In a lecture to Oxford's Philological Society, prepared before Shloimovitz took action against the publishers, Robert W. Burchfield, editor of the OED, referred to a supplement to the main 12-volume dictionary, covering the letters H to P, which is due to be published in 1975.

He stated: "Our forthcoming entry for the word 'Jew' will serve as an example of a word needing more complicated updating." In one sense the word was described "as a name of opprobium or reprobation; applied to a grasping or extortionate money-lender or usurer, or a trader who drives hard bargains or deals craftily."

Similarly, said Burchfield, the verb "Jew" was defined as: "Colloq. trans. To cheat or overreach, in the way attributed to Jewish traders or usurers."

The editor announced that the sense of the noun as given would be brought up to date with the addition of the following note:

In medieval England, Jews though engaged in many pursuits were particularly familiar as money-lenders, a profession closed by Canon Law to Christians. Thus the name of Jew came to be associated in the popular mind with usury and any extortionate practices that might be supposed to accompany it, and gained an opprobrious sense.

Illustrative examples would then follow, ranging in date from 1846 to the present day. They would, said Burchfield, include the following: "1906, J.M. Synge–What have I done that you should write to me as if I was a dunning Jew; 1920, T.S. Eliot--The Jew is underneath the lot. Money in furs; 1952, G. Bone--There is a curious fallacy, rather wide-spread, that a borrower of money is an innocent and hapless person, while a lender is a shark, a harpy, a 'Jew.' "

Burchfield also gave examples from the writings of D.H. Lawrence and Norman Mailer to illustrate the use of the expression "Jew boy" and stated that the verb "to jaw down" would be added under the entry "to jew."

One of the examples which would appear came in a 1972 issue of the journal, **New Society**: "I got jewed down in Tesco's (a leading British Jewish - owned supermarket group) over the cheap offer."

Explaining their inclusion, Burchfield asserted: "The essential point is that such expressions, however deplorable their use may be taken to be, are not difficult to find in print and must therefore, by the usual standards of the OED, be regarded as 'current' and therefore recordable...

"Offensiveness to a particular group or faction is unacceptable as a ground for the exclusion of any word or class of words."

The editor put forward certain conclusions which, he said, "seem inescapable" with regard to the future treatment of racial and religious terms.

"The entries in the OED for such words are," he declared, "valuable as a record of their currency and application down to the end of the 19th century but are in many respects antiquated and misleading now because of changes in social, religious and ethnic attitudes and opinions.

But, said Burchfield, "to avoid misunderstanding and hostility it is desirable that the historical record of words like 'Jew', 'Mormon', 'Negro', 'Nigger' and others already entered into the OED should be brought up to date in Volumes II and III of the supplement. Such modifications will not need to be restricted to the ethnic and religious terms themselves."

Italian Justice Minister Gonella
Proposes religious equality

ROME (JCNS)–

Guido Gonella, the minister of justice, has submitted to the Italian Senate a draft bill to extend to adherents of all religions in Italy the protection afforded to Roman Catholics under the criminal code.

The draft bill seeks to do this "in the spirit of the Italian constitution which establishes that everyone has the right to profess his religion, that all religions are equally free according to law and that all citizens possess equal social dignity and are equal according to law."

The code was drafted 40 years ago during the Fascist regime. Paragraph 402 only provides penalties for offences against Catholicism.

Paragraphs 403, 404 and 405 provide for more severe penalties for offences against Catholicism and the disturbance of Catholic religious services than for similar offences against "cults admitted in the state."

Conservative Catholic circles object to the draft bill which would apply the relevant paragraphs of the criminal code to "offenses against the religions professed in the state."

Some legal experts have pointed out in their reply to the objections that the suggested changes in no way challenge Catholicism as the religion of the vast majority of Italians.

They have also underlined that the suggested changes emphasize the contradictions between Italian post-war legislation and the Lateran pacts signed between the Vatican and the Italian state in 1929 establishing that "the Catholic religion is the only religion of the state."

The revision of the treaties between the Vatican and the Italian state in the light of the 1948 constitution has long been advocated but it continues to meet strong objection from some sections of the Vatican hierarchy and conservative Catholic circles.

Hitler film is banned in Israel

JERUSALEM (JCNS)–

The film, **Hitler, the Last Ten Days**, has been unanimously banned by Israel's film censorship board. An interior ministry spokesman said that most board members marvelled at the performance of Sir Alec Guinness (as Hitler) and realized that the film was anti-Nazi in intent.

But he said that the film did not reflect to the Israeli public the true character of Hitler and Nazi Germany. "The assassin was shown without giving expression to the terrible murders for which he was responsible."

Israel TV head resigns his post

JERUSALEM (JCNS)–

Yeshayahu Tadmor, director of the Israel Television Authority has resigned. In the five years since its inception Israel Television has had no fewer than four different directors. Tadmor, an Israel army career officer holding the rank of lieutenant-colonel, was on loan from the army and scheduled to head visual broadcasting for another two years.

The resignation came as a surprise, though for a long time Tadmor was believed to be at loggerheads with the Broadcasting Authority director - general, Shmuel Almog.

He leaves shortly after a critical report on the level of programming submitted by the ex-BBC director - general, Sir Hugh Carleton Greene, who was called in by the Israel government for an independent survey of the troubled state of affairs in the IBA.

With the exception of three short daily news bulletins, there has been a black-out of all programs by the strike of journalists. The strike has now entered its second week.

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Lawyers get together for a pre-dinner chat at the Israel Bonds Guardian Dinner at New Murray House. From the left are dinner chairman Henry Rosenberg, Israel Attorney General Meir Shamgar, the guest speaker and Sydney Robins, treasurer of the Law Society of Upper Canada, who introduced Shamgar at the dinner. (Israel B. Photo)

Israeli Arab living standards high

By T. SCHNURMACHER

MONTREAL-

Israeli Arabs have the highest standard of living and education of all the Arabs in the Middle East and Israeli universities have the best Arabic studies departments in the world, according to the first non-Jew to represent Israel in a diplomatic post abroad.

Zeiden Atashi, consul of Israel in New York, made his remarks at the annual Montreal Hadassah - WIZO dinner at the Queen Elizabeth hotel. Consul Atashi has fought for the Israel army and was deputy leader of the Arab and Druz youth worker movements. For some time he was in charge of all programming for Arab television in Israel. He has also taught political science at Haifa University.

Consul Atashi outlined three reasons why he was proud of Israel and her accomplishments: "First, we are the youngest and smallest state in the world to have withstood three wars designed to exterminate us. Secondly, we are the youngest and smallest state in the world to absorb into our society immigrants with so many diverse backgrounds, languages and cultures. Thirdly, we are the youngest and smallest state in the world that has best dealt with its majority-minority problem."

Zeiden Atashi

The consul said he is happy that Arab culture is not being lost in Israel: "In 1948 there were 16 Arab schools in Palestine. Today there are 460 Arab schools employing over 5,000 teachers. Both the Hebrew and Arab educational systems are supported financially by the Israel government."

Consul Atashi frequently lectures on college campuses across North America. He told **The Canadian Jewish News** about the reception he receives at such meetings: "Being of Druz origin, I am sometimes called a traitor to the Palestinian cause. However, my confrontation with Palestinian Liberation Organization sympathizers is usually an intellectual one. I find that they are too one-dimensional. They are more emotional than realistic."

Brezhnev 'incorrect' about exit visas claims Israel official at Bonds event

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO-

Israel Attorney General Meir Shamgar has accused Soviet Communist Party Secretary Leonid Brezhnev of giving out "incorrect" information regarding the number of Russian Jews granted exit visas.

Brezhnev at a Washington news conference was quoted as saying that 98 per cent of Jews applying in 1972 and 99 per cent in the first five months of 1973 were granted visas.

Only a small part of the Jews applying to emigrate received permission to do so, said Shamgar at a news conference following his appearance at a State of Israel Bonds Guardian Dinner last week honoring Golda Meir's 75th birthday.

The attorney general, responsible for payments to those killed in the controversial Libyan air disaster, expressed regret at the findings of the International Civil Aviation Organization. The ICAO condemned Israel for the loss of 108 lives despite a committee's report that inefficiency of Egyptian and Libyan air control authorities contributed to the disaster.

"We have decided not to compensate them, but give them ex-gratia payments (a legal term meaning payment not demanded by law but given graciously)," said Shamgar.

The 44-year-old attorney general is a civil servant appointed by the government. He explained that as a civil servant, he is not bound by political allegiance. (In Canada, the solicitor general is a member of the federal cabinet.)

A native of Danzig, Shamgar from 1944 to 1948 was active in the Haganah. He was imprisoned by British authorities in Palestine and later deported to East Africa for his activities on behalf of Jewish statehood.

One-time military advocate general, he is currently chairman of the advisory council of the Institute of Criminology at Tel Aviv University, chairman of the government's interdepartmental committee on drugs and council member of the International Society of Military Law and Law of War.

Shamgar arrived in Toronto just before the dinner. He was delayed in Ottawa, where he addressed a Bonds luncheon, by an Air Canada strike and had to be flown here by private plane.

In his speech to about 400 persons at New Murray House, he said there is only one difference in the laws of Israel between Arabs and Jews. "The majority of Arabs don't serve in the army," he said.

And Israel is the only country in the legal and military history of the world to allow inhabitants of administered territories to make applications to the Supreme Court. The Arabs, although not citizens of Israel, can file complaints.

The legal system of Israel is woven around the belief in the freedom and dignity of the individual, he said.

"This is sometimes a difficult task because at the same time, we have to defend and strengthen the security of Israel. But I think we have achieved our aims, although we have not by any means achieved perfection," said Shamgar.

Shamgar, Israel's highest legal officer, was in North America on behalf of Israel Bonds.

Toronto's 1973 Bond's campaign's target is $12 million. The majority of the investment funds raised in Canada through Bonds return here to purchase Canadian lumber, pre - fabricated housing, industrial machinery and transportation equipment.

Maiden voyage a success

HALIFAX-

Completion of the maiden voyage of the container ship, the Zim-Montreal, was celebrated here recently on her arrival from Bremen, Germany, where the formal launching took place. The Zim-Montreal is the fifth of six modern container ships ordered by Zim.

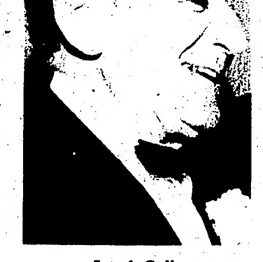
Like her predecessors, the sleek vessel has a loading capacity of 31,800 tons for transporting 760 containers of 40 feet each, 100 of them for cold storage. The speed is 24 knots and she is serviced with the most modern equipment existing today.

Mrs. Rose Wolfe, of Toronto, wife of the Canadian Jewish leader who is a shareholder in the corporation, officiated at the launching of the ship at the Bremen-Vulcan Shipyards in Bremen. She also attended the Halifax ceremony to mark the successful completion of the maiden voyage.

Tribute made to Geller

WINDSOR-

Jacob (Jake) Geller, who has spent a life-time of public service on behalf of numerous local, national and international causes, was recently rewarded for his good deeds in helping others with a Negev dinner tribute from Windsor's Jewish community.



Jacob Geller

He will also have a major development project named after him by the Jewish National Fund in Canada Park, a new recreational complex of 7,500 acres currently being developed in the heartland of Israel to serve the urgent leisure needs of the nation.

A native of Windsor, Geller, who will be 74 years of age next December, has previously received recognition for his effort and concern in the form of the Greater Windsor Foundation's Award of Merit, the Israel Freedom Medal, the St. Ursula Medal and the B'nai B'rith man of the year award.

Hadassah head dies at 45

HAMILTON-

With the death of Suzanne Schwarz last week at the age of 45, the Hamilton Jewish community has lost one of its most dedicated workers.

A native of Czechoslovakia, Mrs. Schwarz, for the past 20 years has been continuously active in Hadassah. She was president of Nordau Chapter of Hadassah-WIZO Council of Hamilton and, at the time of her death, a member of the national executive of Canadian Hadassah - WIZO. She was the first recipient of the Esther Award.

She was president of Deborah Sisterhood of Temple Anshe Sholom and a member of the executive of the Hamilton Jewish Federation. Among other offices she had held were that of co-chairman of State of Israel Bonds and chairman of UJA, women's division.

A memorial fund in Israe. has been established in her name and contributions can be made to the Suzanne Schwarz Memorial Fund, c/o Hadassah-WIZO, 29 DesJardines Court, Hamilton.

Mrs. Schwarz is survived by her husband, Otto, and four sons, Charles, of Toronto, Allan, Martin and Ronald, at home, and her sister, Mrs. Lila Pavelka.

Honor community leader

WINNIPEG-

A. M. Israels, will be honored at a community wide testimonial dinner on Wednesday, September 12 at Shaarey Zedek Synagogue, it has been announced by Dr. I. Wolch, president of the Jewish Historical Society of Western Canada. "At this dinner," Dr. Wolch explained, "which marks the fifth anniversary of our society, we will honor Monte Israels not only for his services as our first president from May 1968 to December 1972, but for his service to the community for some 50 years."

Born in Winnipeg, Israels' maternal grandparents were settlers who arrived here in the spring of 1882. He received his early schooling in north Winnipeg, although he and his parents, the late Simon and Sarah Girtle Israels, also lived in some of the smaller centres of Manitoba and Saskatchewan.

Monte Israels graduated from the University of Manitoba Law School in 1926 and was called to the Bar the following year. He was appointed Queen's Counsel in 1956 and a bencher of the law society in 1960. He has been director of the Manitoba bar admissions program since 1966. He was chairman of a special Manitoba government committee on youth in 1960, and also served for a time as chairman of the Manitoba Labor Board and as a member of the Winnipeg Police Commission.

Israels has been active in the Zionist movement since 1917 and served as regional executive director of the Zionist organization, from 1929 to 1933. He has been actively associated with Canadian Jewish Congress since 1933 as a member of the regional executive and has also served on the national executive for many years. A past national secretary of Congress, he played a leading role on the joint community relations committee, first as Winnipeg chairman, and later as regional chairman until 1968. He was also a member of the regional archives committee of Congress formed in 1967, which led to the establishment of the Jewish Historical Society in 1968. He is a life director of the YM-YWHA Centre. In the community at large, Israels served on the board of the Manitoba Theatre Centre in the years when John Hirsch became its driving force.

Sol Kanee, national president of Canadian Jewish Congress, will serve as chairman for the testimonial dinner. The planning committee includes the officers of the Jewish Historical Society and a cross section of leading representatives of professional and business groups.

Correction

In the Beth Tzedec article published last week, mention was made that a petition asking for the calling of a congregational meeting was submitted by pro-Rosenberg supporters. **The Canadian Jewish News** was subsequently informed that many in the group were not Rosenberg supporters but simply members seeking answers to questions concerning synagogue developments.

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U.S. should use trade as lever to bring Soviet Jews freedom

Comrade Leonid Brezhnev, who is No. 1 boss of the Soviet Union, says there is no Jewish problem in his country and he doesn't know why people are all the time asking him about Russian Jews who want to emigrate to Israel.

The Soviet party chief told Washington questioners that 97 per cent of Jews who applied for exit visas in 1971, were given them, and that in 1972 the percentage was even better; 99 per cent according to Mr. Brezhnev. He thinks those who criticize the Soviet Union on the matter of Jewish emigration are not very nice people.

But the American Jewish Committee, an organization not given to making unsupported statements, finds a large hole in Mr. Brezhnev's statistics. The figure of 68,000 Jews who have been permitted to emigrate, according to Mr. Brezhnev, is the same figure Western statistics give as the total of Jewish emigration from the Soviet Union since 1948. And the AJC points out that the 25-year span since 1948 has been far from trouble free for Soviet Jewry wishing to leave.

If what Mr. Brezhnev says is true, then the Jews in the free world have been duped by a gigantic hoax perpetrated by unprincipled people who have produced phony documents to prove that Soviet Jews are not free to pick up and leave. If what Mr. Brezhnev says is true. We are all for improved relations between Russia and the non-Communist world, particularly between Russia and its fellow superpower, the United States, but does Mr. Brezhnev really believe we are simple-minded folk ready to cast aside concrete proof of discrimination and take him at his word? Come, come, Mr. Soviet leader, you'll have to do much better than that.

Why doesn't the distinguished visitor who charmed his Washington hosts with his good humor and jovial manner, set us unbelievers right on some of the things that have been bothering us? Jewish professionals who have been deprived of their posts because they had the temerity to apply for an exit visa. Or Jews who have been imprisoned without charges being laid, or have been confined to mental institutions. And we would like to know why the education tax was merely suspended, not abolished. If the Soviets mean what they say, why not wipe out this nefarious tax instead of leaving it on their statute books, ready for re-imposition whenever it suits the Kremlin's purpose?

Reports from Washington indicate that some members of the Senate Foreign Relations Committee were much impressed with Mr. Brezhnev's spirited denial that a Jewish problem exists in Russia. We can only hope they were not impressed to the point where they and their fellow legislators decide to give the Soviet Union the trade concessions it wants without first extracting a clear-cut pledge to end discrimination against Jews wishing to emigrate. It is not considered good form for one country to take a stand on a domestic matter in another country, but the shameful treatment accorded many Russian Jews constitutes a denial of a basic human right, and as such transcends national boundaries.

At about the time that Mr. Brezhnev was preparing to leave Moscow to keep his engagement with the embattled President Nixon, a Soviet group concerned with the plight of Soviet Jewry placed a call from Toronto to Dr. Alexander Luntz, one of seven Jewish scientists fired from their jobs and prohibited from leaving the Soviet Union. The seven were on a hunger strike.

Dr. Luntz and Comrade Brezhnev are not on the same wave length, it appears. Speaking to Mrs. Genya Intrator whose knowledge of the Russian language makes her invaluable as a communicator with Soviet Jews, Dr. Luntz said: "It becomes more and more apparent, although the education tax is suspended, we are enslaved without hope of redemption." A little later in the taped transcript are these words:

"For all we know, this new kind of serfdom may be sanctioned by many political leaders in the world. Relying, therefore, mostly on ourselves, we intend to prove that we belong to nobody but ourselves. Being considered state property, we prefer, as a matter of principle, and provided all other ways are exhausted, to destroy this property rather than recognize that anybody is entitled to our souls and bodies."

We don't think these words are lies aimed at creating bad relations between the Soviet Union and the Western world, as Mr. Brezhnev says. We believe these words come from brave men who have the courage of their convictions and are prepared to suffer unto death for those convictions.

The Congress of the United States should do the kind of tough, hard bargaining the Soviet Union does when it holds most of the aces. It so happens that Congress is in a position to deny the Russians the trade concessions they desperately need and this power should be used to rescue human beings from enslavement.

New Quebec health legislation will give hospital 'user' a voice

The "users" of Quebec's medical institutions, those who have received treatment from their hospital during the last three years, participated in the first election process resulting from the province's new health and social services Chapter 48. This election was the first opportunity for the Jewish community to evaluate Chapter 48's democratization effects on the community's system of health services.

Some 35 years ago Jewish leaders built a highly sophisticated network of health institutions to ensure that Jews would have proper medical care in a province where they were not considered first class citizens. Moreover "Jewish" hospitals would enable Jewish doctors to have a place in which to practice their profession. By controlling their own health institutions, Jews felt secure that tradition would be safeguarded and health services guaranteed.

Regretably, the elections took the community by surprise, and there was little time for the users to explore the platforms presented by the candidates. The hospitals did not meet their obligations in informing users of the impending election, nor did the hospitals do their utmost in stimulating users to come out and vote. This election should be considered a good lesson, and in the future hospitals—and particularly the representatives—should inform the users on a continuing basis about the evolving issues and events. An informed electorate is the only means to ensure this form of participatory democracy will be successful. Jews have a stake in their medical institutions now more than ever before.

Unfortunately, a Jewish hospital sent frantic letters to the relatives of users one week before the elections, requesting they apply their proxy votes or else the hospital would stop being Jewish. This scare tactic has no place in Jewish institutions and this error should never be repeated. It is true that Chapter 48 places the community on an equal basis with the general population, and for Jews this means greater integration, as far as health and social services are concerned, with their French-language neighbors.

Unless a strong current of anti-Semitic unrest grips the province, the Jewish traditional aspects of health care are not the stakes in the new legislation. The proper functioning, better organization of health services and the advancement in health care will decide the fortune of Chapter 48, and the Jewish community.

Feldbrill the jaunty conductor champions Canadian music

By MICHAEL SCHULMAN

Anyone who has ever seen Victor Feldbrill stride, jaunty and smiling, onto the podium knows that Feldbrill is a man who is happy in his work. These days, the 49-year-old conductor's "work" centres around his regular appearances with the Toronto Symphony and his activities at the University of Toronto where he is conductor-in-residence, leading the student orchestra and training young conductors.

Feldbrill was born in and grew up in the heart of Toronto's Jewish district, the son of immigrants from Poland who had met and married in Canada. "There was no history of music in my family and at first, when I kept asking for a fiddle, it wasn't taken too seriously, but by the time I was about 12 they realized I wasn't kidding."

At 12, Victor started taking lessons with Sigmund Steinberg, then and now a Toronto Symphony violinist. After graduating from Harbord Collegiate High School (where he had been concertmaster and assistant conductor of the school orchestra), the 18-year-old Feldbrill was invited by Sir Ernest MacMillan to conduct the Toronto Symphony at a student concert.

During World War II, Feldbrill served in the navy and later studied composition and conducting in England. In 1949, he joined the Toronto Symphony as a violinist, gaining invaluable experience for any aspiring conductor. Says Feldbrill, "I tell anybody who ever studies conducting with me that I think it's absolutely essential for a conductor to have played in an orchestra.

Conducting is more than just getting up and knowing your score. You've got to induce the players to respond, to make them want to play. There has got to be some kind of common meeting ground. Orchestral players are a little suspect of any conductor who has not mastered an orchestral instrument. If they know that a conductor has played in an orchestra they say, 'At least this guy knows what we're up against' and they're somehow more willing to produce."

Victor Feldbrill

In 1958 Feldbrill, who had by then become the Toronto Symphony's assistant conductor, headed west to be Music Director of the Winnipeg Symphony Orchestra. In his 10 years in Winnipeg, he performed more works by Canadian combined, efforts which won him the first Canadian Music Citation and the Canada Council's Senior Arts Award. Today, Feldbrill continues to champion contemporary Canadian music, both in the concert hall and through his LP recordings.

"The best way to pay homage to the composers of the past is to make sure the art doesn't die. It can die if the concert hall becomes only a museum, a place for things of the past. None of those composers of the past could have thrived if there hadn't been people playing their music. Canadian performers and audiences have a duty to be a clearing house, to find out which Canadian composers have something to say before we can find the exportable stuff. Nobody else is going to do it for us."

Since returning to Toronto in 1969, Feldbrill has become the Toronto Symphony's Director of Youth Programs, conducting all the children's concerts and students' concerts. "The special pleasure of performing for children is that there's always a freshness, an involvement that the kids have, even if they aren't always quiet. Even in the supermarket, kids come running up and say, 'I saw you last week' and they talk to me about what they heard. That, to me, is very gratifying."

Over the years, Feldbrill has prized family stability and togetherness and has shied away from the demanding but potentially more "successful" life of the itinerant conductor. It is obvious that he has no regrets when one hears him speak of Zelda, his high school sweetheart whom he married 27 years ago ("my best friend and severest critic") and their two daughters, Deborah and Aviva. Ever happy in his work, Feldbrill will soon be sharing his joyful, exuberant music-making with the thousands who come to Ontario Place to hear the Toronto Symphony's outdoor concerts, which he will be conducting on July 2nd and 18th.

Feinberg sees 1943 as key year in modern history

By GARY LAFORET
CJN Staff Reporter

TORONTO—

When Rabbi Abraham Feinberg moved here one cold November day during World War II, he says Bathurst Street above Eglinton was nothing more than "a gleam in some speculator's eye" and his temple -- Holy Blossom -- was Toronto's most northern.

The year was 1943 and now, looking back on it, he is convinced it was a time that provided the springboard for the next three decades—a period he calls the most "action-packed" segment of Jewish history since the dispersion of Jews 2,000 years ago.

The former spiritual leader of Holy Blossom, who has lived in northern California for the last 18 months, recalls how in that year the community here shuddered at the first news of Hitler's "final solution," wondered at the rise of Russia as a super power and thrilled to the initial hint of victory against the Nazis.

"Those three events formed the basis for the tremendous changes during the later 30 years," says Rabbi Feinberg, explaining that Israel would never have received proclamation of statehood from the UN unless the world conscience was "pricked by the horror of the Holocaust." The Soviet Union also wouldn't be able to get away with its treatment of Jews today unless it had defeated the Nazis at Stalingrad and gone on to major power status after the war, he says.

And, according to the rabbi who talked to **The Canadian Jewish News** during a recent visit to Toronto, those 30 years also "generated a new breed of Jew."

"There is an enormous gap between the cringing, self-denigrating inhabitant of the shtetl and the proto-Fascist 'yahoosim' of the Jewish Defence League with its reversal of the whole Jewish spirit from what may have been a passive spiritualism to a frank violence."

There is also a good deal of difference between the 43-year-old Rabbi Feinberg of 1943 and the 73-year-old Rabbi Feinberg of today.

Thirty years ago, he recalls, he was busy trying to inject some ritual and a sense of tradition into his Reform congregation, while simultaneously explaining that he was neither Orthodox nor Conservative. Today he is rabbi-in-residence of a non-denominational "community" in Berkeley, called Glide United Methodist Memorial, which holds "celebrations of life" instead of services and has about 2,000 youthful congregants of every background and description.

But if the rabbi's congregation and locale—he's currently living in San Francisco—have changed, his policy of speaking his mind hasn't.

An example is his opinion of intermarriage, which statistics say is becoming far more frequent.

"The time has passed when parents or rabbis can choose mates for their children," he says. "Freedom always presents its challenge. When you have intermingling on the college campus, you have the inevitability of some intermarriage."

Faced with a mixed couple, Rabbi Feinberg says, a rabbi should compromise a little, try and "win their goodwill" and in that way lead them "gently towards an acceptance of Jewish education for their children."

"I certainly don't want to preside at the demise of the Jewish faith but I'm prepared to face problems in the most Jewish way I can imagine," he explains.

Rabbi Feinberg allows that his opinion on intermarriage in all probability goes against the beliefs of every Toronto rabbi, but then he is used to being in the minority and an advocate of lost causes. The one cause he did not lose, though, was his ongoing battle to end the Vietnam War.

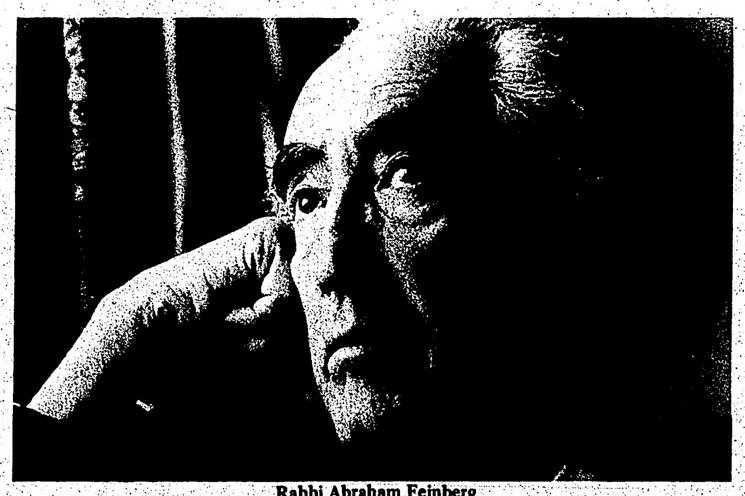
His anti-war activity took him to North Vietnam in 1967 to meet with their late leader Ho Chi Minh, a trip that earned him the title "the red rabbi" in some quarters.

Even though the war is over, Rabbi Feinberg still keeps up his fight against violence, and the JDL seems to be one of his main targets.

The rabbi believes the JDL philosophy poses a "temptation" to young people, and says: "Violence is not the answer; violence is self defeating. I don't think we can afford to challenge mankind on the battlefield. There is at stake here not only public relations but the legitimacy of Jewish idealism."

In fact, Rabbi Feinberg thinks the JDL poses a greater threat to contemporary Judaism than the "Jews for Jesus" groups, which he describes as "lost souls."

"I find them a rather pitiful phenomenon. Instead of waxing strong, I think they're fading."



Rabbi Abraham Feinberg

Both the JDL and the Jews for Jesus are active in the San Francisco Jewish community which Rabbi Feinberg calls "traditionally untraditional."

As an example he cites the community's leading temple which, he says, was strongly anti-Zionist up until a few years ago. He adds that he was struck all the more by this after spending 30 years in Toronto which he feels is a "very Israel-centred community."

The rabbi also says he is encouraged by what he calls the high level of leadership within the community here. He described it as "self confident, unabashed and not striken with timidity or a sense of second class citizenship."

Another source of encouragement, he says, is the acceptance Jews have found in Toronto in the past three decades and he cites the skyrocketing number of Jewish doctors staffing hospitals here as an example.

Will he ever move back to Toronto—a place where he raised his children, buried his wife Ruth, and piloted himself through innumerable controversies, gaining friends all the while?

He isn't sure.

"Let's just say that, since the death of my wife, I'm leaving my options open."

And, if he does come back, the West coast won't be quite as busy next year. At the moment he is lecturing for a number of Jewish organizations in the San Francisco area, and embarking on a television version of his successful radio program **Gray Lib.** The program, which examines current social problems and inequities facing the elderly will also include a few songs by the rabbi. He was known as the "Poet Prince of the Airwaves" during his stint as a radio star on the NBC network five nights a week during the depression.

As he talks about his whirlwind schedule of activities and commitments, it's obvious that music still plays an important part in his life—and he's happy it does.

With a hint of a proud grin, he says quietly, "Even though I'm 73-years-old, I'm elated to discover I can still sing lyric tenor."

ask the rabbi

May flowers be put on graves?

May flowers or shrubs be placed on graves at Jewish cemeteries? If not, why?

RESPONSE:

Those who look askance at the practice do so because they see it as an instance of copying gentile practices—Chukot ha-goy. But against this it has been argued that in rabbinic times myrtle branches were placed beside the corpse as a token of respect and it was even permitted to cut these on the second days of festivals. (Betza 6a) Grunwald in his Kol Bo (New York, 1956), pp. 59-60 remarks that although he is not too pleased with the practice, since it is certainly untraditional, yet God forbid that our opposition to the practice should be the cause of strife in the community, i.e. one should turn a blind eye.

In some synagogues it is customary to shower the bar mitzvah boy with almonds and raisins. Whence does this custom derive?

RESPONSE:

I have tried to trace the origin of the custom without success. It is not mentioned in any of the early sources and is quite clearly very recent. Isaac Rivkind in his study: Bar Mitzvah (new York, 1942), pp. 37, quotes as his sole reference for this custom the responsa of Solomon Zevi Schick (No. 138), a work published in Munkacs as late as 1900. It looks as if the custom was adapted from that of throwing almonds and raisins when a bridegroom is called to the Torah. Here it is a token of fertility.

Letters to the Editor

Reader questions letters supporting Reform, Conservative movements

Dear Editor:

With awe and fascination I read the letters of Senta Hodes and Dr. Stanley J. Revich (**Canadian Jewish News** of June 8).

Without entering the obvious issue that these letters prove their authors guilty of every misdemeanor they hurl at traditional Judaism, I would like to ask them only three simple questions:

1) You say Orthodoxy is not the historical Judaism of the biblical and rabbinic tradition, implying that Reform and Conservatism are. But how could they be historical Judaism when they blatantly and intentionally reject, if not all then practically all, the laws and prescriptions of the Bible and the Talmud?

2) Up until the 19th century which saw the invention of Reform and Conservatism to accommodate those wishing to assimilate the new socio-political emancipation, what other type or form of Judaism was there besides Orthodox Judaism? (Obviously I exclude those heretical movements that preceded Reform and Conservatism and were excommunicated or themselves broke away from historical Israel.)

3) Would or could Reform or Conservatism seriously suggest that Orthodox Judaism should now be abolished, and all should join their sects? The consequences of such a move are obviously too incredible to be entertained by even the most fanatic reformer. Yet to reject this suggestion is ipso facto to admit that if left with Reform and Conservatism Judaism cannot survive for more than one generation!

Menachem J. Kurtz
Willowdale, Ontario

Dear Editor:

"Noted author claims future of Judaism lies in converting world" (June 8/73) sounds more like a threat than a statement of fact.

The evangelical goal of converting the world to Christianity by 1980 is off to a good start with Key '73, the three million Billy Graham attracted in Korea, as well as the countless numbers he attracts elsewhere.

Do Jews ever become alerted in time to a threat to their existence? At the expense of sounding trite we certainly need a Jewish counterpart of Billy Graham to extol the virtues of our humanitarian religious philosophy. Wouldn't it be a blow to Billy Graham if he had a Jewish competitor who would point out that the life he promises after death is governed by the same laws that govern our life on earth.

Mollie Posen
Toronto, Ontario

Dear Editor:

Dr. Revich's letter against P. Elazar (**Canadian Jewish News**, June 8) proclaims freedom for all but his opponents.

Revich is upset that Orthodoxy refuses recognition of the legitimacy of Reform and Conservative, arguing that the latter are entitled to their opinions and the propagation of their teachings as acceptable forms of historical Judaism.

In the same breath, Revich denies these rights to Orthodoxy by distinguishing between "Orthodoxy and the Jewish people as a whole," calling it oblivious to the world, isolating our people into non-communicating enclaves, withering in splendid and self-righteous isolation... behind a shield of arrogance, Orthodox teachings derivative of heretical movements that Judaism left behind etc. Revich goes on further to say, "Orthodox spokesmen are characterized by their bigotry, intolerance, and contempt for and towards others," and detractors of Reform are "brutal and infantile."

Need anything more be said about the generous liberalism of Revich's school.

His logic is that Reform and Conservative ought to be recognized because they are founded by Jews, and numerous Jews are associated with them. By the same token, the Sadducees, Karaites, original Christians and present Hebrew-Christians and Jews for Jesus, Jewish Marxists and secularists etc. have exactly the same credentials. All these were founded by Jews, adopted thoughts going back to original Judaism, and exceed in numbers both Reform and Conservative.

Is Revich, Reform and Conservative prepared to recognize all these movements as legitimate expressions of historical Judaism on a par with themselves? The answer is an obvious and resounding 'No,'—and for the very same reason that Orthodoxy rejects them.

Ronald Rutman
University of Toronto
Toronto, Ontario

Ex- Panther changes tune from demonstrations to social planning

By JAMES KRAUS
JERUSALEM-

Seemingly, nothing has changed in the Musrara slum quarter of Jerusalem since Black Panther demonstrations made the Israeli public first aware that such conditions of acute poverty exist.

The sun beats down on the roofs of the large, old stone buildings with their ornate, broken carvings. The large windows are open to let the air in. Bedding hangs out on the rusting trellises of balconies that look about to crumble. Many lower floors have been boarded up, the windows bricked with cement blocks, and refuse litters empty lots.

The courtyards of the houses themselves, however, are immaculately clean and the whole neighborhood is filled with children playing in the streets, absorbed in conversations on doorsteps, or sitting pensively watching passersby. The heat thickens the air. Neighbors sit in the shade and a sense of apathy seems to blanket the quarter.

Something has changed, though. At the corner of two narrow streets stands a new sports centre and in front is a man in a gym suit, surrounded by a group of 10-year-olds all clamoring for his attention.

This is Reuven Abergil, a one-time Panther activist in and out of jail, who, tired of fruitlessly shouting through a microphone at noisy political demonstrations, has returned to his own community determined to solve Musrara's problems at their source. I asked him what made him give up politics and begin work in Musrara.

"Look," he said, "demonstrations don't change anything. Oh yes, there was a time when we needed to shout. But we don't need spontaneous demonstrations now. We need goals, we need to start solving problems. We are dealing here with a youth that is already half-broken by the conditions they've grown up in. For the older ones, we help how we can. But it's the younger kids that have to be pulled out of the streets and out of their crowded homes and given the facilities they need to get ahead in life. And that's what we've got the centre for."

In January, 1971, Reuven had enough of street demonstrations and registered at the Wingate Sports Institute in Netanya. He was joined by four fellow Panthers--Rafi Marciano, Yehuda Almos, and Yaakov Derai, and for eight months studied social organization, education, sports, physiology, anatomy and psychology. In July, after passing seven grades, he received a certificate of proficiency and returned to Jerusalem.

He and the others set to work immediately. They took over a wing of their old elementary school that had been standing empty for eight years as a warehouse. The city sent help to install plumbing and electricity and they themselves cleaned and painted the walls. The centre is now open from four in the afternoon until nine at night. Over 300 children are registered and no one need pay to join. Groups are being organized according to age and each child will get three lessons a week in tutorial help with his schoolwork.

Musrara still has plenty of problems. Families with 10, 12 children live in two rooms. "The schools are inadequate," Reuven says, "and many of the teachers aren't qualified." Housing and health are two of Musrara's other serious difficulties and the centre is working with the housing and health ministry helping young couples find homes and seeing the sick get medical attention. For the summer, the institute is working to build a network of youth clubs throughout the city that will keep teen-agers off the streets and out of trouble.

San Francisco Bay 'desert' an oasis for intermarriage; shuls existing in vacuum cause inter-dating: parent

The highly assimilated Jews of the San Francisco Bay area have the highest intermarriage rate of any large city in the United States. And the prospects of any improvement in the situation are remote, according to some sources. The rabbi of Oakland's Conservative synagogue says that of the marriages he performs among his congregation's families, more than 50 per cent have a partner who has converted.

By JUNE ELLIOT
SAN FRANCISCO (JCNS)-

In non-synagogue weddings, the figure is even higher--60 to 75 per cent. Marrying out of the faith is a national concern in America. At a recent New York conference of Liberal rabbis, there was an unsuccessful attempt to institute sanctions against any rabbi who would agree to marry a Jew to a non-Jew without conversion.

Next month, at their annual convention, the Liberal rabbis will try a compromise resolution with the same intent but with a milder approach. It calls upon its members not to officiate at mixed weddings.

In the San Francisco Bay area, the majority of rabbis will conduct a wedding ceremony only when both parties are Jews. This frequently results in irate synagogue members quitting or threatening to resign if it looks as though a mixed match is on the horizon for a son or daughter. But a few rabbis here (leaders in the East refer to the Bay area as a "desert") will marry a Jew to a non-converted mate.

One San Francisco rabbi talks extensively to a couple first, and performs the ceremony contingent upon their verbal agreement to raise the children within Judaism.

There is no follow-up to see if the couple keep their promise. Most do not even use the year's free synagogue membership they are given.

"It's very difficult to resolve the problems of intermarriage" this rabbi states. Sometimes, he says, the mixed couple is surprised that not only does he allow them to be married in the synagogue, but they may also have a chupa. A Jewish girl may want her gentile fiance to follow the tradition of crushing a wine glass, but that is not permitted.

As the rabbi points out, this ceremony symbolizes that even at a time of great personal happiness, the groom pauses to feel his relationship with the Jewish community. "He can't have that feeling if he's not Jewish," the rabbi added.

Even among rabbis who insist on conversion, there is no set formula for what potential converts must do to become Jewish. The standards vary greatly. Some rabbis here emphasize study, while others insist that converts adopt kashruth and Sabbath observance.

The basic traditional minimum is circumcision, or drawing a drop of blood for the man, and a visit to the mikva for both him and his future bride. A prospective Jew may be required to read a small book about Judaism, to attend a conversion class, or to study in great depth.

The intermarriage-conversion story is somewhat like musical chairs. Many gentiles are joining conversion classes because they want to be Jewish--either to marry a Jewish mate or for other reasons.

At the same time, these "new Jews" are outnumbered by those who leave the faith via the marriage door or other exits.

East Bay rabbis (Orthodox, Conservative and Liberal) conduct conversion classes four times a year for twelve two-hour sessions. About 60 people in the Berkeley-Oakland area alone join the Jewish ranks each year. At one Orthodox synagogue in Berkeley, 10 per cent of the membership is converted. At least 15 per cent of the families with children at Oaklands Hebrew day school are intermarried.

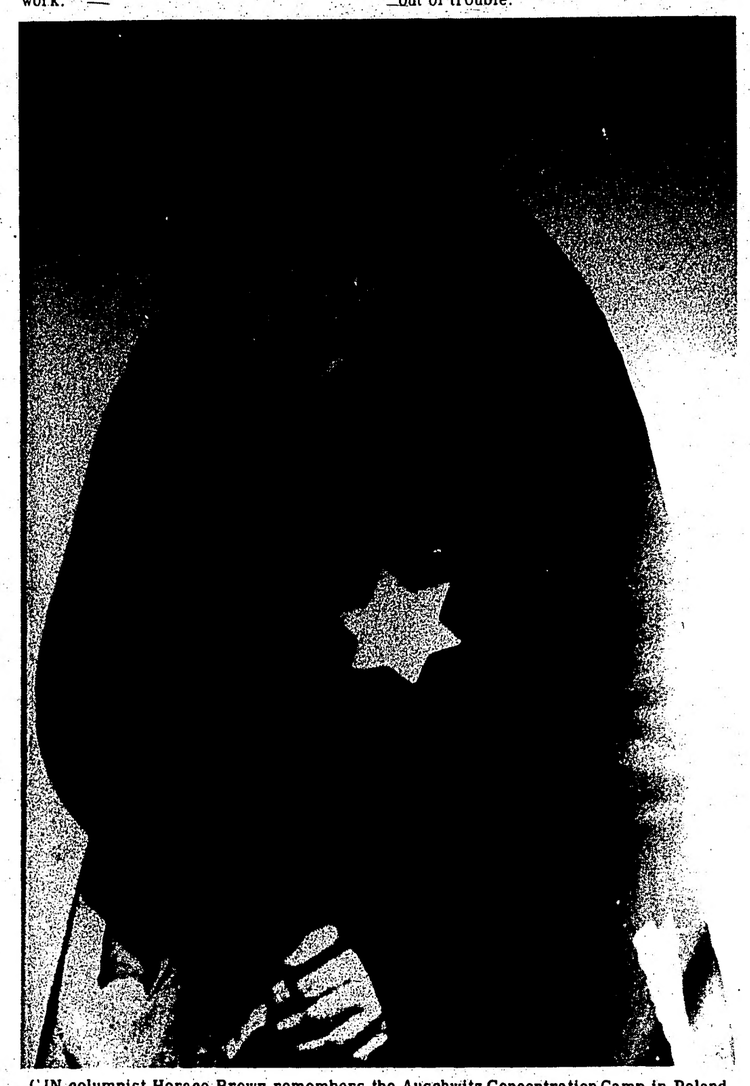
Why is there so much intermarriage here? Many explanations are offered.

"California attracts people who don't have roots--Jews who are running away from their Judaism. Maybe they had negative experiences when they grew up and now they want to escape it," says one rabbi.

"People are really lonely in California. They come and go all the time, especially in Berkeley," says another. "There are always so many new faces we couldn't tell who is a stranger in the synagogue even if we tried." Others feel that the community structure is wanting and "turns off" Jewish participation. One parent complains that individual synagogues or teen-age groups keep to themselves and consequently never meet other Jewish youth. "The kids get sick of seeing the same faces all the time. No wonder they inter-date regularly," she says.

Few Jewish leaders here are optimistic about stemming the tide of intermarriage, but concern about that subject rallies them to co-operate.

"We're all in trouble here," says one Orthodox rabbi. "So we try to help each other."



CJN columnist Horace Brown remembers the Auschwitz Concentration Camp in Poland where an estimated four million persons died. "My belief is that we must continue to remind ourselves of how low we can sink so such things cannot happen again."

Shlomo Mernick's blowing minds with a...

Hot line to Yiddishkeit blazing neon trail for lost souls

By DOROTHY LIPOVENKO
CJN Staff Reporter
TORONTO-

He's a one-boy distress centre, Plato and 'Torah' freak rolled into one. Drop in at three in the morning and you will probably find him blowing the mind of some kid with a psychedelic trip into Yiddishkeit. Where he salvages time to sandwich recording sessions in between yeshiva studies and manning his hot line to Judaism is beyond the realm of human comprehension. Reebono Shel Olam (Master of the Universe), is Stephen (Shlomo) Mernick for real?

Very much so. His recently-recorded single disc niggunim or melodies entitled **Shlomo's Shir Hashirim** throb with Jewish soul. He talks with such convincing insistency that one is tempted to believe those Jews for Jesus will somehow, miraculously, come back to their senses. A die-hard cynic who hasn't seen this kid in action might shrug his shoulders and call it cherubic naivete. But Stephen is winning over the lost souls of this city, not just with his songs and crusading spirit, but with a simple, direct, sock it to 'em brand of Yiddishkeit.

Wise beyond his 19 years, the blue-eyed, fair-haired Stephen minces no words when he acknowledges with despair that

Stephen Mernick

"our heritage is dying and, if we care about strengthening it, it is going to involve actual work."

Since he is very active with youth, he tries to show "there are yeshiva students who care about the welfare of Jewish kids in Toronto and are willing to do anything that will be an inspiration to them."

The Ner Israel Yeshiva graduate is not afraid to dirty his hands with the Jewish youth he's seen fallen by the wayside --those that became Jesus freaks, abandoning their homes and people.

His voice grows hoarse just recounting the many tales. There have been failures but his commitment to save these kids soars to new heights when he talks of his many successes. Now, with his record, he aspires to kill two birds with one stone; he hopes the songs will serve as a source of inspiration and awareness of Jewish heritage. With the royalties, a fund will be opened to provide yeshiva and day school education to those who might otherwise have lacked the opportunity.

His stab at the music industry is a new one for him, and comes only after much coaxing. Stephen confesses to a limited knowledge of music but compensates that with his "fantastic love" for it.

In 1970, while at camp in Israel, he became friendly with well-known composer Baruch Chait. One day, while crossing the Kinneret together, Chait said: "Let's compose a niggun." "I thought he was joking," admits Stephen, "but the atmosphere was fantastic and I decided to give it a shot." By the time they had crossed the lake from one side to the other, a "beautiful" niggun had been born.

On his return to Toronto, Stephen bought himself a guitar. It didn't take years of conservatory teaching to transpose his religious fervor into music. The **Or Chadash** singing trio heard his first composition, **Shifti**, and gave it a stamp of overwhelming approval--singing it at their concerts and urging Stephen to record it. Together with his twin brother, Neil (Naphtali) who did the arranging, a recording was made in 1971. Due to technical difficulties, it was redone this spring, complete with a seven-piece orchestra, five vocalists and a drummer who kept screaming L'chaim to keep the troop awake while they recorded into the small hours of the morning.

Shlomo's Shir Hashirim (Solomon's Song of Songs) has just been released on the Vintage label. Stephen talks about it with the slightest hint of embarrassment, preferring to give the credit to other individuals. You tell him he is too modest and he smiles. Happy he is, not so much for himself but for what he hopes the record will do for others.

The deeper the graves, the lower humanity sinks; each Auschwitz number a personal tale of horror

By HORACE BROWN
TORONTO-

Some years ago, on a visit to his native Poland, Sam Immergluck of Spadina Avenue sent his wife Bella, a postcard. It said in Polish:

"Here is the entrance to the hotel at which you were such a special guest."

The "entrance" is a photograph of naked, overgrown railroad tracks, leading towards a grim tower in the distance.

The "hotel" was Auschwitz.

Mrs. Immergluck was a special guest, indeed. Her tattooed number shows she was one of the first 7,000 "admitted" to this most infamous of all the Nazi concentration camps. Of this number she is one of four who survived.

It is human to forget. Indeed, it is often a factor in the retention of sanity.

But there are some things that must not be forgotten. One of these is Auschwitz.

Four million human beings died there. These were men, women and children, young and old. They came from many countries. They were of many faiths.

They had one thing in common: they died... miserably, inhumanly, treacherously, unnecessarily. Their one fault was that they stood harmlessly in the way of an incredible madness.

Sam Immergluck loaned me his tattered copy of **Auschwitz**, written by Kazimierz Smolen and published in 1966 by the museum of Oswiecim (Auschwitz). Its pages are filled with an indescribable horror that is described, unbelievable photographs that are only too true.

"If you have a strong stomach," Sam told me, "you can read it."

It is not my stomach that bothered me from the reading, it is my soul. Over and over I ask myself: "How can such things have been?" and I cannot find an answer that fits a century when so much has been done in so few years to forward the human race. It is as though man must couple his instruction with his destruction, his ascent from the pit with his flinging of himself into hell.

My belief is that we must continue to remind ourselves of how low we can sink so that such things cannot happen again. Yet around me I see nothing but complacency, of willing forgetfulness, of a shutting of minds to anything horrible and indecent. And around me I also see all the signs and portents that tell me little has been learned, that Auschwitz could happen again, that there were and perhaps still are the "tiger cages" of Viet Nam, the atrocities of Biafra and Bangla Desh, the harsh treatment of our Indians and Eskimos.

In God's name, what are we trying to prove? That this earth is to be an atomic desert, when it could be a paradise? That all the beauties and sublimities of humanity are to be trampled into finality by ignorance, greed, cruelty and the ultimate death wish?

Shortly after the Second World War, through a chance meeting with a top colonel of the U.S. army intelligence, I was "privileged" to see the official U.S. army films of the concentration camps. These shook me so much, I felt they should be seen by the public. I arranged to have the films sent to me for showing to the Ontario Board of Motion Picture Censors. The verdict of the board was the films should be passed without a single cut.

"These should be seen by everyone," said one lady board member, her voice shaking.

But I could not interest any theatre or group in backing the showing of these films. Reluctantly, I sent the cans back to Washington. Presumably they are still in some archives, because the "climate has changed" and it was felt that any showing would only harm relations with those who had been our enemies and were now our friends.

Yet I cannot forget the scenes of American soldiers, handkerchief masks over their faces to keep out some of the stench, doing the horribly necessary job of bulldozing hundreds of bodies at one sweep into mass graves the former Nazi keepers had been forced to dig. Nor can I erase the memory of the lampshades made from tattooed human skin. Nor the long line of weeping German townspeople forced by the Americans to visit the concentration camps they "did not know were there."

Auschwitz. Four million. These are just words. They convey nothing. They can be said quickly and forgotten.

Does not something cry out, somewhere? The Jews who died, the Germans and the Poles who still believed in democracy, the Gypsies, the Russian prisoners-of-war, all fuel for the furnaces of Auschwitz, did they die vainly?

Belle Immergluck is one of four out of 7,000. She has not forgotten.

Throughout Toronto, hundreds upon hundreds of human beings bear the dread tattoo. They have not forgotten.

But it all happened in 1940 for five years.

Who else remembers?

'Believe it or not'-uncle Eliezer knows for sure

By J.B. SALSBERG

Uncle Eliezer is a keen observer of the Jewish scene. He keeps his fingers on the erratic pulse of our brethren on Bathurst Street and its environs. When he encounters the really unusual (unusual even for this most unusual area) he notes it down in a little blue book which he calls: "Believe it or not."

As a rule, he favors me with an occasional morsel of his spicy collection. Of late, however, he began suggesting, with increasing persistency, that I treat the readers of this column to a selection of his explosive and quite disturbing collection.

As usual I hesitated and as usual I compromised with my uncle. I hesitated because some of his finds are filled with dynamite. "After all," I asked my uncle, "have I nothing else to do but to raise a question mark over the reputations of individuals and organizations?" "But if it is in the public interest?" he replied with a question. "That's a different matter," I acknowledged. But I wasn't going to raise the temperatures of the Bathurst Street natives in mid-summer when it's hot enough.

Our final compromise was that the real hot stuff will be presented (but if it will be in the public interest) when the Bathurst Street communal merry-go-round will resume its whirl in the fall. In the meantime I will borrow from his collection a few specimens that are in the category of oddities of Jewish life on the north shore of Lake Ontario. All names and places will, of course, be omitted.

It was at a luncheon meeting of a Jewish organization. A young man who more than qualifies for the title of "practicing Jew" took his seat at one of the tables. As is customary at such gatherings, one of the meritorious members is called upon to make the "Hamotzi." And as is usual in such instances the gathered members hasten to cover their heads for the "blessing." Some do it with the paper napkins in front of them, others use newspapers and still others use their crumpled handkerchiefs or just the palms of their hands. The moment the blessing is over the makeshift coverings are removed and the assembly becomes actively engaged in the consumption of whatever is placed in front of them.

As for our young man he actually produced a yarmelke from his pocket and put it on. In fact, his head remained covered when all others had shed their make-do coverings. But when the second dish was served our young fellow suddenly showed signs of alarm, he jerked the yarmelke from his head and turned apologetically to uncle Eliezer saying: "I'm very sorry; I know I mustn't wear the yarmelke when I eat treif," and then proceeded to eat what was in front of him...

A youngish couple from a small Ontario town where they were the only Jews, arrived at the office of a young rabbi-teacher PR man etc. in the nearest Jewish community. Their boy was approaching the bar mitzvah dateline, he had received no Jewish education whatsoever and would the rabbi undertake to prepare the lad for the occasion. The young "spiritual leader" suppressed his feeling of panic and agreed to do his best, even though two months was a very short period, especially since the boy could only be brought for lessons three times a week.

After the first lesson the budding bar mitzvah student asked the rabbi whether the actual ceremony couldn't be conducted in the United church in his town with the rabbi officiating. After the young rabbi overcame his fainting spell he asked his tormentor why he wanted it that way and who had put the idea in his head. It turned out no one in particular suggested it; it was his own idea. Since all his friends invited him to all affairs that were held in the church he would like to have the opportunity to invite them to his affair...

What happened? Yes, the young rabbi survived the shock. No, the bar mitzvah was not "solemnized" in the friendly church. The boy agreed to the compromise to invite, instead, his best friends to come to the synagogue and for his family to provide the transportation and motel accommodation for the group.

Oh, yes, the "bar" received a lot of presents and the parents received oodles of Mazel Tov greetings from across the country, from relatives and friends in the U.S. and one from an uncle in Israel.

I, your humble scribe, herewith declare; that I have personally checked and verified the truthfulness of the experiences described above, as well as other descriptions contained in uncle Eliezer's little blue book, but for which I have no space today, and have found them all to be absolutely correct and truthful beyond a shadow of doubt. Oy!

Organizations and People

what's new . . .

by Miriam Herman

CAMP REUNION

Nostalgia was the word for Camp Shalom's 25th anniversary reunion held at Toronto's Seaway Towers Hotel earlier this month. (Camp Shalom is a non-profit youth camp of the Zionist Organization of Canada and Canadian Hadassah.) More than 200 camp alumni gathered for the event, some coming from as far away as Halifax. The reunion was organized by a committee headed by Rosalie Nepom. Masters of ceremonies were Dr. Harvey Narrol and David Zifkin, past and present camp directors. In addition to the group singing, Israeli folk dancing and old camp movies, the program included a presentation by Dr. Edward Mednick, chairman of the camp committee, to former chairmen Dr. Mark Zimmerman and Anne Brown. Also speaking were ZOC executive director Dr. George Liban and Albert Zimmerman, one-time camp director.

MENNONITE COUNTRY

A group of 40 people from Temple Emanu-El recently toured the Mennonite country of the Kitchener-Waterloo area. The trip was the culmination of a year's course entitled **Know Your Neighbors**, a study in comparative religion. According to Executive Director of the Mennonite Central Committee of Ontario Douglas Snyder, who acted as guide for the group, the Old Order Amish, now a minority of the 17,000 Mennonites in Ontario, adhere to the agricultural, family-centred, church-oriented way of life. But many within the Mennonite church are now becoming assimilated and have abandonned the distinctive dress of the Old Order, attend secular schools and practise diverse professions.

Rabbi Arnold Wolf

BB INSTITUTE OF JUDAISM

B'nai B'rith's 17th annual Institute of Judaism is set for the weekend of July 6-8 at Talisman Resort Hotel, Kimberley, Ont. The theme **The Jewish Family in Jeopardy** will be discussed by guest speaker Rabbi Arnold Wolf, Hillel director and Jewish chaplain at Yale University. The institute is sponsored by the Adult Jewish Education committee of the BB Toronto Regional Council.

NEW LZA GROUPS

Two new social and cultural groups for ages 30-45 and 45 and up (marrieds and singles) are being formed under the aegis of the Labor Zionist Alliance. The project is spearheaded by Jerry Jenesove, a school teacher who is using his summer vacation to get this program off the ground. The first social meeting, for both groups, takes place Monday, July 2, at 8:30 p.m. at the LZA centre on Viewmount Ave. There will be dancing and also a discussion of the program and where it goes from there. For information, contact the LZA office.

NCSY CONVENTION

The national convention of the National Conference of Synagogue Youth is being held this weekend, June 28-July 2, at the Pioneer Country Club in the Catskills, N.Y. Seven Toronto Orthodox youth, including regional president Rochelle Eisen, will be going down for the meeting. They will be accompanied by Cantor Israel Meller of Shaarei Tefillah Synagogue.

ALUMNI MEETING

More than 250 persons attended the Holy Blossom Temple Alumni closing meeting on Wednesday. Luncheon was followed by a musical program **The Five of Us**, featuring a three generation team of Lillian Weiss, her daughter Linda Wynston and grandson Richard Wynston, plus Hortense Geldasaler and Adeline Fine. Also on the agenda was the presentation of a personal gift to alumni chairman Esther Volpe on behalf of the group.

UIA WOMEN'S DIVISION

The inaugural meeting of the National Women's Division of the United Israel Appeal of Canada took place Sunday, June 10, in Montreal. The meeting was attended by a representative group of women from across Canada and was chaired by National Chairman Mirial Small of Toronto. At the meeting a pro-tem cabinet was formed which includes Torontonian Cecily Peters who is chairman of the Central Region.

DANCE FOR THE QUEEN

The Nirkoda Dancers and the YM-YWHA folk dance group danced for the Queen. They were among the 28 ethnic groups who performed for Queen Elizabeth and Prince Philip at the grand stand in Exhibition Parl last Tuesday during the royal tour in Toronto. And by the way, 'Y' staffer Teme Kernerman, director of the folk dance department there, did the choreography for the presentation, along with Sam Dzugan of the Community Folk Art Council, organizers of the event.

ISRAEL HONORS BEDOUINS

The University of the Negev in Beersheba honored four Bedouin sheikhs for their participation in a five-month study project by the university's geography department. The sheikhs, who were made honorary fellows of the university, assisted 35 students who had spent two days a week for five months living and working with the Bedouin of the area observing changes that have taken place.

. . . about people

When **Rabbi Irwin Witty** was presented with a Bernard Revel Memorial Award of the Yeshiva College Alumni Association in New York earlier this month, he was joined by another former Winnipegger **Dr. Eliyahu Kanovsky** who also received the award for distinguished achievement. Dr. Kanovsky is now associate professor of economics at State University of New York at Stony Brook.

* * *

A very busy schedule certainly fared **Chaim Finkelstein**, head of the Jewish Agency's education and culture department, during his recent whirlwind tour of Toronto. While in the city he met with a Principals Council, addressed an Oneg Shabbat of the Achdut Avodah, briefed Canadian Zionist Federation leaders on the role of the Jewish Agency education department and attended a CZF - sponsored L'Chaim farewell reception for the olim who are departing to settle in Israel this year.

* * *

Vancouver county court judge **Albert Mackoff** has been appointed to the British Columbia Supreme Court. A former assistant city prosecutor, he was first appointed to the county court in 1970. As a member of the B'nai B'rith teenage boys organization, AZA, in his youth, he was winner of an international AZA oratory contest, the only Canadian to attain that distinction.

* * *

It was a double header for **Anne Kligerman** when she graduated from the University of Windsor last month. At the convocation ceremonies the 22-year - old chemistry major was presented with the Governor General's Medal which is awarded to a graduating student chosen by the university on the basis of academic performance and contribution to university activities, plus a Board of Governors Medal for chemistry. Of course it is no wonder Anne (daughter of **Irving and Paula Goldhar**) was named top girl student in Metro Toronto when she graduated from high school with a 95.9 per cent average. She attended the University of Toronto for two years and then enrolled at Windsor after her marriage to **Robert Kligerman** who had just graduated from law school there. The young couple are now back in Toronto and Anne is presently at work in a research laboratory for Weston products.

* * *

West German Chancellor Willy Brandt was presented with the Shaare Zedek Centennial Medal. The presentation of the silver medal, which was specially minted by the Israeli Government Coins and Medals Corporation in commemoration of the 100th anniversary of the founding of the hospital, was made by hospital director **David M. Maeir** at a reception at the Jerusalem City Hall. Also on hand for the ceremony was Jerusalem **Mayor Teddy Kollek**. An insteresting side note,--when Chancellor Brandt signed the hospital's guest book, he affixed his signature alongside that of the German consul who was the first to sign the book at the opening ceremony of the hospital's present building 72 years ago.

* * *

Leon Osiel was elected president of Petah Tikva Anshe Castilla Congregation at their recent annual meeting. He succeeds **David Benatar**. Also serving as officers are **Isaac Pinto** and **Mair Benmergui**, 1st and 2nd vice-presidents; **Simon Keslassy** as secretary; and **Eli Benatar** as treasurer.

* * *

Correction department-- apparently in the case of **Louis Burke**, new president of Beth Sholom Synagogue, and **Mendel Green**, brotherhood president, brother-in-law does not mean they are related as stated in this column June 8. It just means they are both lawyers--that is brothers in law! Sorry!

Committee members dosed with educational philosophy

By PATRICIA RUCKER
CJN Education Reporter

TORONTO—

Despite repeated pleas for specific suggestions, the Study Committee on Jewish Education of the United Jewish Welfare Fund got a liberal dose of educational philosophy at a recent meeting with congregational rabbis.

However, in talking about generalities such as Jewish survival, long-term educational goals and the lack of support from the home environment, the rabbis touched on issues behind many comments made by parents, teachers and lay synagogue leaders at previous Study Committee meetings.

And the nine rabbis, who were outnumbered at the meeting by committee members, did eventually come up with several specific recommendations, notably in the area of bar-mitzvah preparation.

The question of what the long-term goals of Jewish education should be provoked some debate. In the view of Rabbi Albert Pappenheim of B'nai Israel Beth David Congregation, "the challenge before us is to give our children attitudes that will lead them back to Yiddishkeit."

Rabbi Joseph Kelman of Beth Emeth Bais Yehuda felt that "we haven't done enough to stress that what the child learns is necessary for survival."

But Michael Stroh, rabbi of Temple Har Zion disagreed. Over-stressing the importance of education for survival induces guilt and "you don't get anybody to do anything with love by guilt," he said. "The ultimate survival of the Jewish people rests with God."

Rabbi Stroh's contention that "our goal is not a re-creation of Eastern Europe in Canada" received some support from Erwin Schild, rabbi of Adath Israel.

He provided one of the first concrete suggestions when he pointed out that "Kaddish and bar mitzvah have saved North American Judaism."

Rather than deplore the low level of North American Jewish knowledge and practice, he said, we should exploit the emphasis on bar mitzvah by insisting on minimum standards for preparation.

Another concrete suggestion--support for summer camps -- prompted Rabbi Meyer Berglass of Shaarei Tefillah to remind the committee with some indignation that camps receiving community subsidies are not kosher. As a result, one section of the community cannot attend them.

One way of increasing the relevance of Jewish education would be a greater stress on family education, according to Rabbi Richard Markowitz of Beth Tzedec Congregation. Another, according to nearly all the rabbis present, would be to de-emphasize Hebrew grammar.

Rabbi Pappenheim asked that the total community assume responsibility for teacher training "in all the areas of Jewish education. We cannot afford to train for separate ideologies," he said.

But Dr. Gunther Plaut of Holy Blossom had earlier expressed concern over ideological differences. "In the field of Jewish education we have community on paper but not in reality," he said. "We have in Toronto a kind of medieval, factionalist point of view in the community."

Rabbi Schild agreed. "It is an erroneous conclusion that the so-called community school transcends denominational differences," he stated in support of congregational schools. "The synagogue school has a constituency behind it."

But agreement by most of the rabbis that the congregational school must continue was not based only on the need for ideological independence. In Rabbi Pappenheim's words, "the synagogue school is the one in which things happen that involve all three ingredients that shape Jewish existence in the Diaspora: the family, the synagogue, and the school."

A safe bet rabbi and wife are ideal olim

By MOURA WOLPERT
HAMILTON—

It's hard to say just what makes ideal olim but it's a safe bet that if anyone has what it takes, it's Rabbi Donald Weinberger and his wife Carol.

For the past four years Rabbi Weinberger, 36, has been principal of the Hamilton Hebrew Academy as well as the Talmud Torah at Beth Jacob Synagogue.

In little more than two weeks he will be taking his first look at his new home in Meiron, near Safed where, in September, he will take up the post of principal of two high schools, one for boys, one for girls.

It's a far cry from a small and well-appointed school in a pleasant, residential area, with pupils from kindergarten age to grade eight, drawn mostly from affluent homes, to the still unfinished schools in a village in the hills of Galilee and about 400 teenage students of largely Yemenite and north African origin.

Rabbi Donald Weinberger

Originally from Akron, Ohio, Rabbi Weinberger graduated from Yeshiva College in 1961, and taught in Virginia before coming to Hamilton.

Last week, at the HHA grade 8 graduation, Rabbi Weinberger was honored and presented with a gift certificate to be used for the purchase of books in Israel for his personal library. Making the presentation, Mary Blum, director of the Hamilton Mental Health Clinic for Children and Adolescents, spoke of the "warm outgoing manner, the zest and enthusiasm, the charm and wit" that have endeared Rabbi Weinberger not only to students and teachers but to the community at large.

"I have been asked why I should want to leave when Jewish educators are so badly needed here," he says. "But the kids I'm going to be working with are in great need of good educational methods. They are the kids from poorer homes, Yemenites and African Jews. Very often this generation of Jews is left out in the cold educationally speaking and I hope to be able to make some worthwhile contribution."

There is the school and the challenge of educating a neglected segment of the population--"a whole generation has to be brought up right."

And there is also the challenge of Israel and a new and different life.

"I was never a Zionist," he admits cheerfully. "It was always my wife. She worked on me. So one day I said: 'Well, you always wanted to go to Israel, so let's go!' "

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Breadwinner daddy, homemaker mommy is bad dream to some

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO–

Daddy the breadwinner, mommy the homemaker -- myth or reality?

For some couples, it's just a bad dream. In order to meet the high cost of living, more and more women are finding it necessary to supplement their husbands' income by taking on a full or part-time job. For childless couples, who will mind the kids is one less headache to prematurely crease a forehead. But working mothers don't want children thrown in front of the TV by a babysitter and enough are coming home to babies in dirty diapers to raise a stink about day care or the lack of it.

Cursed by some, blessed by others, "day care is for everyone, be it public, private, non-profit, co-operative, municipal, in the home or in the school," says Mrs. Anne Elpern, a member of the National Council of Jewish Women's day care committee.

"With the great amount of Ontario public housing in east and west North York and with the high concentration of high rises in dense areas, many people don't realize infant day care, pre-school, lunch and after school supplementary programs are necessary and not just wishful thinking," said Mrs. Elpern.

Day care in private dwellings, (non-profit, school-structured and licensed by the municipal and provincial governments) is prohibited in North York under Bylaw 7625. Family day care in apartments where one woman minds five children or less, is also illegal under the bylaw, since it's considered, like babysitting, a private, profitable business and not a service. The NCJW and the Parents' Association have repeatedly voiced their protest to North York Council, mayor and controllers. Earlier this year, North York Council passed an amendment to part of the bylaw which prohibited children from attending day care centres located in apartment buildings other than their own. Mrs. Elpern feels North York Council took a "giant step", in allowing quality (licensed) day care in apartments to absorb children from other dwellings.

Earlier in the winter, the YMCA, North York's council, board of education and parks and recreation committee approved the formation and institution of additional day care, lunch and after school programs in the borough's elementary schools. Parents' Association, Family and Child Service and NCJW are still unhappy with the remainder of Bylaw 7625 and its implications are under study.

Through a program of education and social action, NCJW, Community Day Care Council of Metro, the Third Ward Day Care Committee of North York and the Supplementary Day Care Committee of the YMCA have worked together the last two years towards an increased social awareness and understanding for the need for day care facilities in North York.

"If a parent needs day care, he or she can become very upset, frustrated and even destructive if they cannot place their child in day care or a day care atmosphere so the family can function properly. What happens is the child suffers in many ways," Mrs. Elpern said.

The NCJW recognizes day care is the responsibility of all three levels of government, and is prepared to work at the appropriate levels towards the establishment of provincial co-ordinators and facilities to train personnel for pre-school education in co-operation with the provincial departments of education. At the federal level, Council supports the White Paper proposal to allow personal deductions of $500 per child or $2,000 per family for day care.

Whatever happened to good, old-fashioned babysitting?

"It's not the answer," Mrs. Elpern decries vehemently. The 55-year-old mother of two grown children lashes out at those who dare to raise an eyebrow at the drop of the word day care.

"A child needs to be with his peers... he learns from them," she said.

People are Anne Elpern's business. She has committed herself, with an evangelical fervor, to press for increased day care centres in North York. She admits times are changing, with more young women going back to school or working to help spouses in their careers. She feels you cannot play around with the mental and emotional development of a child, because if children "aren't conditioned to good mental health in the beginning, they will suffer for the remainder of their lives."

"These children are the leaders of tomorrow..., you need good, quality private or public day care for them," she said.

Women united for United Way drive

TORONTO–

The Federation of Jewish Women's Organizations, which represents more than 50 Jewish organizations and sisterhoods, will help recruit canvassers and support "in any way possible" the annual United Way campaign, which opens Oct. 1.

This was the decision made by the FJWO executive at a meeting held last week at the home of Edith Levy, FJWO United Way chairman. Jewish agencies get close to $1 million from the United Way.

Bev Hale, chairman of the United Way residential division, told the meeting that the 1973 goal is $14,826,000 --an increase over last year. She said more is needed to cover the increasing demand for services. "The percentage of city growth has leaped ahead of the availability of services needed," she said. "What you must stress is that no one is ever refused help. The cumulative effect of extra effort will help us realize our goals."

Mrs. Hale said there must be a much more comprehensive assault on high-rise residents and urged that a concerted effort be made in that area. She said that industry is co-operating with United Way as never before, and together with the tremendous media coverage planned, "no one in the city will be able to plead ignorance of what United Way stands for."

On the opening day of the campaign a four-hour blitz is planned for house and apartment dwellers. Anyone wishing to offer services as a canvasser should call Min Harris, 363-7190, local 46.

Future Jews will look at present as their finest hour, says Givens

By ESTHER MEHR
TORONTO–

In 1,000 years Jews will look back on this period in history as our finest hour, Phil Givens said at Eitz Chaim Synagogue last week. The president of the Canadian Zionist Federation was guest speaker at the annual donor dinner of the Mizrachi Hapoel - Hamizrachi Women's Organization of Toronto.

Givens, who will accompany athletes from across Canada to the Maccabiah Games in Israel in two weeks, devoted the major portion of his address to Israel's accomplishments since her statehood 25 years ago.

"There is cause to pause and think as we celebrate the 25th anniversary of Israel," he said. "We have learned that nothing is permanent and stable in Jewish life. Priorities are shifting and we must adapt to changing circumstances. This ability to adapt has been the secret of Jewish survival through the centuries.

"Israel's accomplishments have exceeded our greatest expectations," he continued. "Who would have thought that she would become the dominant force in the Middle East and the concern of the great nations of the world?"

In his 15 visits to Israel, Givens said he has always come away amazed at the fantastic changes which year by year add new dimensions to the life of this "dynamic, pulsating country." Construction of universities, cultural centres and housing continues to grow on a greater per capita basis greater than Toronto, he stated.

Although the state of Israel was created as a national homeland and not a military power, the necessity for sheer survival has dictated otherwise.

"Israel cannot afford to lose one battle," Givens told the 150 women in attendance. "A defeat would drive her people into the Mediterranean. With an excellent military posture, Israelis are well able to look after themselves, but this means 20 per cent of the gross national product goes into the military. Because of the defence burden, world Jewry must continue to help finance integration of immigrants and other pressing social needs in the country."

Esther Weisbrod, Mizrachi council president, chaired the dinner and presented awards to outstanding workers. The organization which has 12 chapters, raised $70,000 this year, most of which went toward the construction of a girls' dormitory at Bnai Brak. The vocational school is a Canadian Mizrachi project.

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Ancient, contemporary meet

Biblical plants visual delight

By HELEN POIZNER
TORONTO–

The ancient and the contemporary meet in an unusual setting at Temple Emanu-El, Willowdale, situated on a pleasantly rolling six-acre site which abounds with trees, a stream and many of the amenities of nature not customarily associated with synagogue properties.

An inner courtyard has been transformed into a biblical garden. Plants mentioned in the scriptures have been placed amidst the modern technology of heated reflecting pools where goldfish may swim even during the winter.

The garden began with an existing courtyard which had never been landscaped and was therefore too inhospitable for practical uses. The basic concept was to create a "biblical garden" which could be used for quiet meditation, intimate summer services and as a visual enrichment to everyone passing by the surrounding glass corridors.

The project was started last year with the commissioning of J. Austin Floyd, the prominent landscape architect responsible for such notable works as the inner courtyard at the Four Seasons Sheraton Hotel, The Inn On The Park, and Allan Gardens. Floyd worked closely with Rabbi Arthur Bielfeld and the family whose private donation made the project possible.

The Canadian climate presents limiations, of course, as to what plants mentioned in the Bible would be suitable and practicable. So as not to be too limited in botanical choices, many plants were placed in portable pots, which can be moved indoors for the winter months, and then placed in the garden again when weather permits.

Central to the garden is "Abraham's Oak," under which according to Genesis 18:8 Abraham entertained three strangers who came to tell him he would have a son. That same oak tree is said to be found in Hebron. It is a giant tree held in great esteem by the Moslems, who believe that if any person cut or maimed it, he would lose his first born son. The oak was always respected and even venerated in biblical times for its large size and strength, and great men were usually buried under its shade.

Most botanists agree that the apple is not a native of Israel and is probably not the tree mentioned in Genesis. The orange, referred to as "apples of gold" in Hebrew, was also not indigenous to Israel in biblical times. The fruit which seems to meet all the requirements as the forbidden fruit is the apricot, which was common everywhere in great abundance. Originally from the area of Armenia, it was introduced into Israel about the same time as the grapevine (before the time of Noah, about 2950 BCE).

Not only was the "apple" for the Torah a perplexing problem to botanical scholars, but the Midrash tells us the rabbis were also confused. The citron, the fig, and the grape were all considered as possibly being the fruit in question and Rabbi Levi sidestepped the issue cleverly by stating, "the Holy One, blessed be He, did not and will not reveal to man what the tree was."

Considering all the confusion on this topic, both the apple and the apricot were planted at one end of the garden commanding equal prominence.

The grapevine and the fig tree can both be found in Micah 4:3, as part of that famous quotation... "Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree: And none shall make them afraid..." They are situated at the opposite end of the garden, holding a special place under a wooden arbor because of their particular significance. Close by is the olive tree which has of course many biblical references.

The bullrushes of an imported variety, planted in pots and placed in the pool, are found mentioned in Exodus 2:3, which tells the story of the baby Moses and the basket his mother made for him.

The bay tree (Isaiah 44:14) called generically Lauris Nobilis, is in fact the tree from which laurel wreaths were formed by the Greeks and Romans as a symbol of distinction for their priests, poets and heroes.

Temple Emanu-El's inner courtyard has been transformed into a biblical garden. Plants mentioned in the Bible are placed amid the modern technology of heated reflecting pools. (Photo by Martin Poizner)

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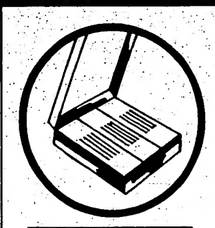
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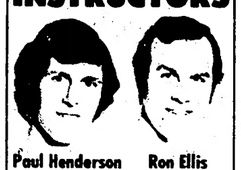
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BOROUGH OF NORTH YORK
NOTICE TO ALL STORE OWNERS AND OPERATORS IN THE BOROUGH OF NORTH YORK

For the year 1973, Council of the Borough of North York by resolution 73-18A has declared Monday, July 2nd to be observed as Dominion Day.

By-law 23249 provides that all shops except where the only trade or business carried on is that of a licensed hotel or tavern, victualling house or refreshment house, a drug store, an automobile service station or a public garage: shall remain closed on Dominion Day (Canada Day).

BY-LAW NUMBER 23249

A BY-LAW to close all shops on Dominion Day (Canada Day).

WHEREAS Section 379a (5a) and (6) of The Municipal Act, R.S.O. 1960 Chapter 249 as amended, provides that the council of every township may by by-law require that all or any class or classes of shops in the municipality shall be closed on any holiday as defined in The Interpretation Act.

AND WHEREAS under The Interpretation Act, Dominion Day is included in the definition of holiday.

NOW, THEREFORE, THE COUNCIL OF THE CORPORATION OF THE BOROUGH OF NORTH YORK HEREBY ENACTS AS FOLLOWS:

1. In this By-law:
(a) 'closed' means not open for the serving of any customer;

(b) 'shop' means a building or part of a building, booth, stall or place where goods are exposed or offered for sale by retail, and barbers' shops, beauty parlours, shoe repair shops, shoe shine shops and hat cleaning and blocking businesses, but does not include a place where the only trade or business carried on is that of a licensed hotel or tavern, victualling house or refreshment house, a drug store, an automobile service station or a public garage.

2. That all shops in the Borough of North York shall be closed and remain closed on Dominion Day (Canada Day).

3. Any person convicted of a breach of any of the provisions of this By-law shall forfeit and pay, at the discretion of the convicting Magistrate a penalty not exceeding (exclusive of costs) the sum of five thousands dollars for each offence.

4. This By-law shall take effect on and after the 30th day of June, 1970
ENACTED and PASSED this 22nd day of JUNE, A.D., 1970.

(Sgd.) E. Roberts
Deputy Clerk

(Sgd.) Basil Hall
Mayor

CITY OF TORONTO

Notice Re: Refuse Collection

As Monday, July 2nd, is a holiday within the Civic Service, there will be no collection on this day.

Monday collection will be made on Tuesday, and Tuesday collection on Wednesday.

H.F. ATYEO, P. Eng.
Commissioner of Streets

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Multi-talented performer-writer David Amram

Jewishness a motif of musician-composer

music

By RICK KARDONNE

Being Jewish is a central motif in the life and musical career of David Amram, who at 43 is one of the most accomplished, inventive and eclectic musician-composers around today.

He finds not only the Jewish soul completely compatible with jazz, but actual Jewish musical forms as well. The spirit of cantorial music, with its total free-flow and frequent utilization of gut individual improvisation, is extremely similar to the jazz wail. The use of quarter-tones and minor-key half-steps in all forms of Jewish music also finds its jazz parallels. Amram sees in Sephardic music remarkable similarity to the basic elements of many of the most sophisticated types of contemporary jazz.

Throughout American history, Jewish musicians were always the first to be in jazz, for two reasons: (1) being a musician was a good job and a good way to escape the immigrant ghettos; and (2) the blues spirit made Black jazz the most compatible American music vehicle for expressing the Jewish experience. Now, that Blacks are going back to their African sources for new forms of tradition-based inspiration, Amram expects to see a parallel movement among Jewish musicians.

He believes the Black militants made many Jews aware of the follies of trying to assimilate into the WASP society and repress our own traditions, especially one as incredibly intellectual and artistic as is the Jewish heritage. For Jews to be defined by our own Stepan Fetchits (the Myron Cohen-type comics) is despicable. According to David Amram, only if you dig yourself can you dig everybody.

When asked about the late 60s' trend of some Black jazz musicians to exclude whites from their circles, Amram blamed this on two factors: (1) the mass exploitation of all jazz musicians by the mostly white-owned record companies; and (2) the tendency of white musicians to steal the stylings of struggling Black blues artists and then to make fortunes from second-rate imitations. Amram, who has always played with Black jazz musicians, believes that it is a special responsibility of Jews in the record industry not to engage in such exploitative practices. Himself victimized in the past by unscrupulous record companies, he hopes the current Columbia Records scandal will shock the public into the awareness and eventual elimination of such large-scale corruption.

He is optimistic for the future of a common musical ground between Blacks and Jews in modern jazz (witness the recent premiere of Sam Rivers' jazz opera **Solomon and Sheba** by a Harlem troupe--my footnote) as well as the incorporation of many other ethnic musical heritages, such as Islamic classical stylings. Jazz is now being seriously studied in many American universities, and there are more virtuoso players now. He had high words of praise for Canadian Jewish jazz musicians Moe Koffman and Paul Horn.

"My Jewish background has kept my sanity." As the composer of a Passover opera plus the new **Portraits for Violin, Viola and Cello**, which will be premiered in Israel by Edna Michel, David Amram has always proudly expressed his Jewish soul. His two RCA albums, **Subway Night** and **No More Walls**, convey a remarkable fusion of the best forms of contemporary music, transcended by a fluid, uniquely humanistic soul-spirit which is the timelessly consistent mark of Jewish creativity.

Movie exposes myth of French role during war

films

By FRANK MICHAEL

A local psychedelic shop caters to the sublimated cravings from comic-books with Andy Warhol's contribution to post-war mythology: an amply-endowed mademoiselle, sporting fatigue-shirt and jaunty beret, fires a burst from her tommy-gun and shouts, in one of those balloons peculiar to comic-book dialogue, "Pour la France!" Splashed across the Warhol poster, that partisan, the symbol of the French resistance, culminates countless appearances in comic-books, war flicks, and TV combat series.

Like much of post-war mythology, the Warhol poster is merely imposture.

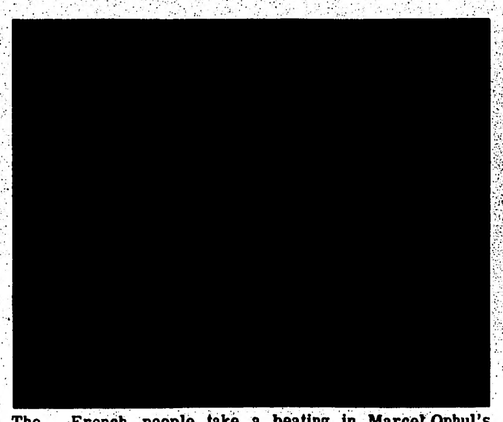
The Sorrow and the Pity, a 4 1/2-hour marathon racing against the very grain of social mythology in post-war France, documents the disturbingly full measure of the deception.

Juxtaposing war-time newsreels, German and French propaganda film, and recent interviews with a true cross-section of prime movers in the drama of Occupied France, writer-director-interviewer Marcel Ophuls constructs a great collective reckoning entrusted him by 40 million Frenchmen in default. The reckoning is painful, at times pathetic, and long past-due. Through it all, despite the courageous legacy of 10,000 legitimate partisans and the grand mystique of Charles De Gaulle's iron will, France emerges from the film exactly as it did from the chaos of the war--the only occupied country in all Europe to actively collaborate with the Nazi regime.

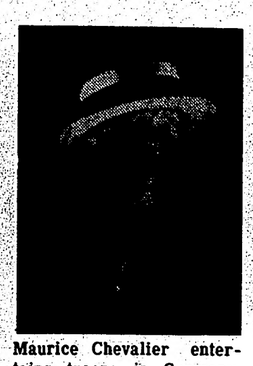
Ophuls' use of historical footage is tough, detached, startling, and cumulatively outrageous. Marshall Petain leads cheering throngs in the fascist salute; Hitler tours Paris at his leisure, pursued only by little bands of adoring females; Maurice Chevalier entertains in Germany; French film stars leave for German studios "in the name of art;" nightclubs, theatres, and racetracks do a thriving business. In the museum, crowds file past an exhibit which demonstrates how to differentiate a Frenchman from a Jew; in the auditorium, more fascist salutes revile the Jew, hail the "new order," and call for the collapse of England; in the barracks, 7,000 French recruits sign up with the Waffen S.S.

Ophuls' documentation of the interview is, by contrast with the archival material, seductively tranquil, reflective, and unhurried. Alexis and Louis Grave, farmers whose stint with the resistance resulted in torture and starvation at Buchenwald, share their recollections -- frustration, isolation, betrayal--through the mellowing influence of bottled wine. Pierre Mendes-France, persecuted and imprisoned for his Jewishness and opposition to the Vichy regime, recounts his own ordeal and illuminates that latent anti-Semitism, anglo-phobia, and predilection for military dictatorship at work in the French social-fabric. Anthony Eden urges compassion from the quiet of his country estate; a former Wermacht captain produces snapshots during his daughter's wedding reception, reminisces his tour of duty in France.

Ophuls assembles the cynics, the true-believers, the prominent, the obscure, the partisan, the collaborator and the acquiescent bourgeois.



The French people take a beating in Marcel Ophul's disturbing documentary about France during World War II.



Maurice Chevalier entertains troops in Germany.

Adolph Hitler looks out of train window in Paris.

Their retrospectives are rarely simplistic, frequently moving, and always revealing. Collectively, of course, they do no constitute a new mythology. They cannot unify the chaotic experience of the Occupation, the orgy of scapegoating and mutual recrimination touched off by the Liberation and the mad scramble for vindication under the generous mantle of De Gaulle.

But they do render all this more intelligible. They do confront France, at last, with the sorrow and the pity so long suppressed. **The Sorrow and the Pity** is undeniably the single most significant documentary in the history of French cinema.

'Not quite vintage but enjoyable'

Rembrandt's Hat a study in frustration

books

By BERNARD BASKIN

REMBRANDT'S HAT by Bernard Malamud, Doubleday Canada Ltd.

No matter how subtly or ingeniously the ingredients are mixed, readers of Malamud's novels and short stories know what to expect: characters who experience failure and loneliness, events and situations tinged with pathos and humor, a unique blending of realism and fantasy. In all of Malamud's work what comes to the fore is a singular "humanism of the unfortunate."

The eight brief tales in **Rembrandt's Hat** are largely studies in frustration. In the story entitled **The Silver Crown** a desperate young man seeks out a "wonder-working" rabbi and orders a mysterious silver crown that will bring healing to his sick father. Despite the considerable cost involved, no crown is ever shown the increasingly skeptical son. Is the healer a charlatan? Is the entire scheme an elaborate hoax? In a momentary fit of rage and despair the son expresses his hatred for his father who promptly dies. Could the crown have saved him? Did the man of little faith break a magic spell? The forlorn, mourning son wonders--as does the reader.

An inmate of an asylum tries to cajole a visitor into mailing a letter with neither message nor address. The visitor refuses to accede to the absurd proposal. Yet, for the eager inmate the blank sheet of paper is filled with a multitude of vital messages. At length the confused and badgered stranger is uncertain as to his proper course of action. The inmate cheerfully informs him that he is crazy and asks: "Why don't you come back in here and hang around with the rest of us?"

In Retirement is the melancholy story of an aging, lonely doctor who tries to woo a voluptuous young woman he had never met by placing a note in her mailbox. He dies a little as, from afar, he watches her disdainfully read his carefully penned missive and tear it into little pieces.

Notes from a Lady at a Dinner Party concerns a bored, suburban housewife, tied to an older husband and demanding children, who achieves a measure of excitement by passing romantic notes to a guest at a party. But the fantasy quickly gives way to sad reality when the stimulated guest suggests a tryst at a nearby motel.

In an unforgettable episode --more vignette than story, entitled **My Son the Murderer**, a break-down in communication is masterfully conveyed through the use of symbolism. Pursued by his watch-dog father to the edge of the ocean at Coney Island one blustery day in February the son stands ankle-deep in the water. The mute, distraught father chases the hat lifted from his head by the uncaring wind.

Two stories in the collection, seem to me, to be failures. One involves a talking circus horse, a man entrapped within. His abortive efforts to obtain release from his fate and harsh master are more humorous than painful. Finally, in a mighty act of rebellion he becomes a centaur. The other concerns a Soviet writer who tries to persuade a worried and uncertain American tourist to carry a manuscript of short stories out of the country. For some reason, the story is left dangling and unresolved.

Malamud is compassionate in his recognition of human needs and inadequacies, adroit and intelligent in his delineation of character, taut and economical in his use of language. Not quite vintage Malamud, **Rembrandt's Hat** is still a joy to read and ponder.

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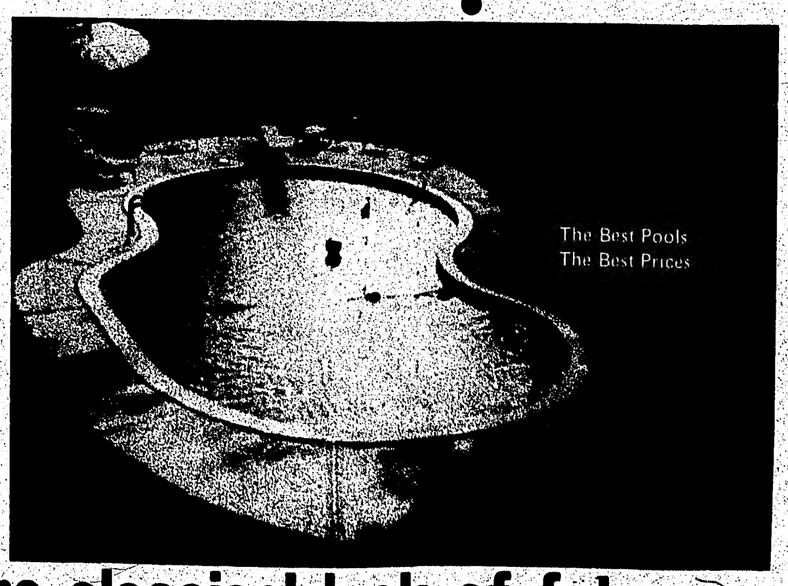

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Citadel features sound and light presentation

JERUSALEM—A sound and light show titled -- **A Stone in David's Tower**, the theme being the history of Jerusalem from King David until the present day, is being presented at David's Citadel, Jerusalem.

The show is held in the courtyard of the Citadel which provides an impressive and authentic backdrop to the historic episodes related in the program. The text passes from the days of King David, through the kingdoms of Israel to the destruction of the Second Temple and the exile.

The role of Christianity is depicted by the coming of the Crusaders and that of the Moslems by the order of Suleiman the Magnificent to re-build the walls of the city. This is followed by a list of names of all the armies that conquered the city up to the present time, and concludes with the return of Israel sovereignty over the city after 2,000 years of exile.

The production is by Pierre Arnaud who has produced 60 similar shows in different parts of the world; the lighting, by Arnon Adar of Israel, who has the ramparts, towers, arches and crenallations of the Citadel's building to magnificent effect; the text by a Jerusalem author, Yehuda Haezrachi, and the music by Naom Sheriff of Israel, is played by the Israel Philharmonic Orchestra.

The programme is given every night except Fridays and eve of holidays, in Hebrew, English and French, each lasting approximately 45 minutes.

The shows in English start at 8:45 p.m. and 10:00 p.m.--- entrance fee is IL5. It is suggested that you wear a sweater or light coat as the performances are held in the open courtyard of Herod's Citadel and it tends to be rather cool even in the summer.

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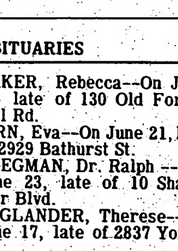

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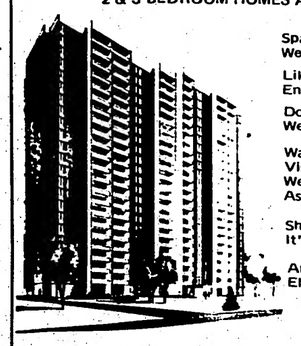

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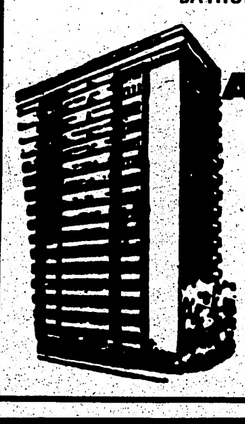

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Formidable task faces study group

Cont'd from Page 1

Lawyer David Newman is chairman of the task force studying these schools. He is also a scholar of Judaica and a graduate of the evening school system. He is convinced that they meet a real need, not only for those children who cannot handle the double curriculum of the day schools or whose parents— cannot afford day school tuition, but also for those parents who are committed to the idea of public school education where their children will have contact with all types of Canadians.

But he acknowledges that the evening schools are in trouble. They have difficulty enforcing regular attendance and they lose most of their students after bar/bat mitzvah. Because they cannot offer full-time employment to teachers, they often have difficulty attracting good ones. They have too many subjects to cover and too little time to cover them in.

Some of these problems, notably that of teacher recruitment, could be helped by more money. Whatever the Study Committee recommends regarding criteria for community funding will be controversial, since it will necessarily involve value judgments on what constitutes an adequate part-time Jewish education.

Other problems, like that of creating an interesting curriculum, may be helped through the findings of some of the outside experts the committee has consulted to evaluate a sample of the schools. Even in this area, which involves educational rather than religious philosophies, sensitivities may be bruised. Sydney Midanik explains the committee's attitude in these words:

"It is my belief that one of our functions is not to measure the school but to stimulate the school to measure itself, to stimulate the school to try to reach for a goal, to realize that they always have to keep reaching and that reaching is not self-criticism but self-improvement."

Community funding could also involve some loss of autonomy for individual schools. If a central community body provides support, it may also logically expect to exert some control over what is taught with its money.

The root problem touches on something of far deeper significance to the Jewish community than money or teaching philosophies. In David Newman's words, it is that "we expect much more from the Jewish school than any Jewish school can accomplish. Parents have resigned their role. All that we cannot achieve in our homes, we expect the school to achieve. Where the Jewish parent once taught by his behavior, now he has delegated this duty completely to the school."

How does a Study Committee on Jewish Education cope with questions of spiritual commitment?

First of all, by not panicking. Every committee member interviewed responded to questions about a "crisis in Jewish education" by pointing out it was only part of a general crisis in society as a whole, a permissive society in which all accepted mores are being questioned.

Secondly, by a willingness to explore innovative forms of Jewish education, including camping experiences and weekend retreats. One remarkable aspect of the interest in retreats is the support it draws from all segments of the Jewish community.

Holy Blossom Temple and Seymour Epstein, of the Conservative United Synagogue Day School, recommended providing facilities for this type of Jewish education in briefs to the Study Committee, and the idea has also received enthusiastic personal support from Rabbi Irwin Witty, executive director of the Board of Jewish Education and an Orthodox rabbi.

Even more impressive is the actual experience of 75 Toronto teen-agers at such a retreat during the 1973 spring break. Many who admitted to marginal Jewish commitment before the retreat reported a heightened sense of Jewish identity after the weekend. Sponsored by B'nai B'rith, the program was conducted by Lubavitch rabbis.

Finally, the committee has launched a remarkable project which will be of significance to the entire Jewish population in North America. A questionnaire is presently being administered to 1,000 randomly selected Toronto Jewish families which is designed to measure their attitudes not only to Jewish education but also to Judaism. Shoshana Kurtz, a member of the study's professional staff, explains:

"We feel that there is a relationship between the practices and attitudes of Jewish families and what they do about Jewish education. Our whole point is survival. If we say that survival is education--period--we're being very shallow." In Mrs. Kurtz's words, the committee hopes to get "a picture of what people consider important in order to remain Jewish."

If they succeed, their work will not only enable Jewish schools in Toronto to survive for the next 10 years. It may very well help the Jewish community in North America to survive in an increasingly secular and assimilative society.

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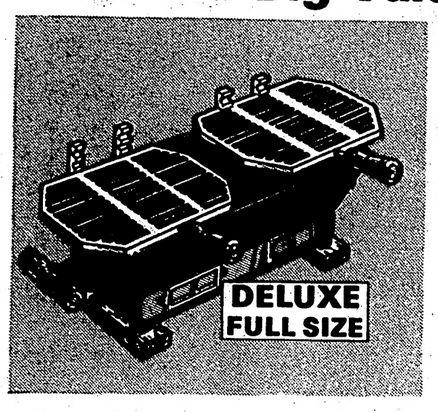

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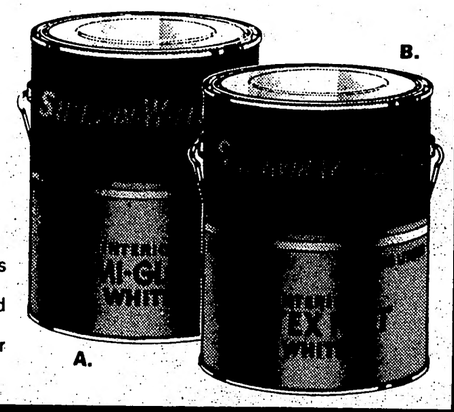

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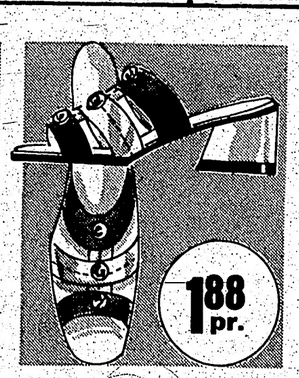

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